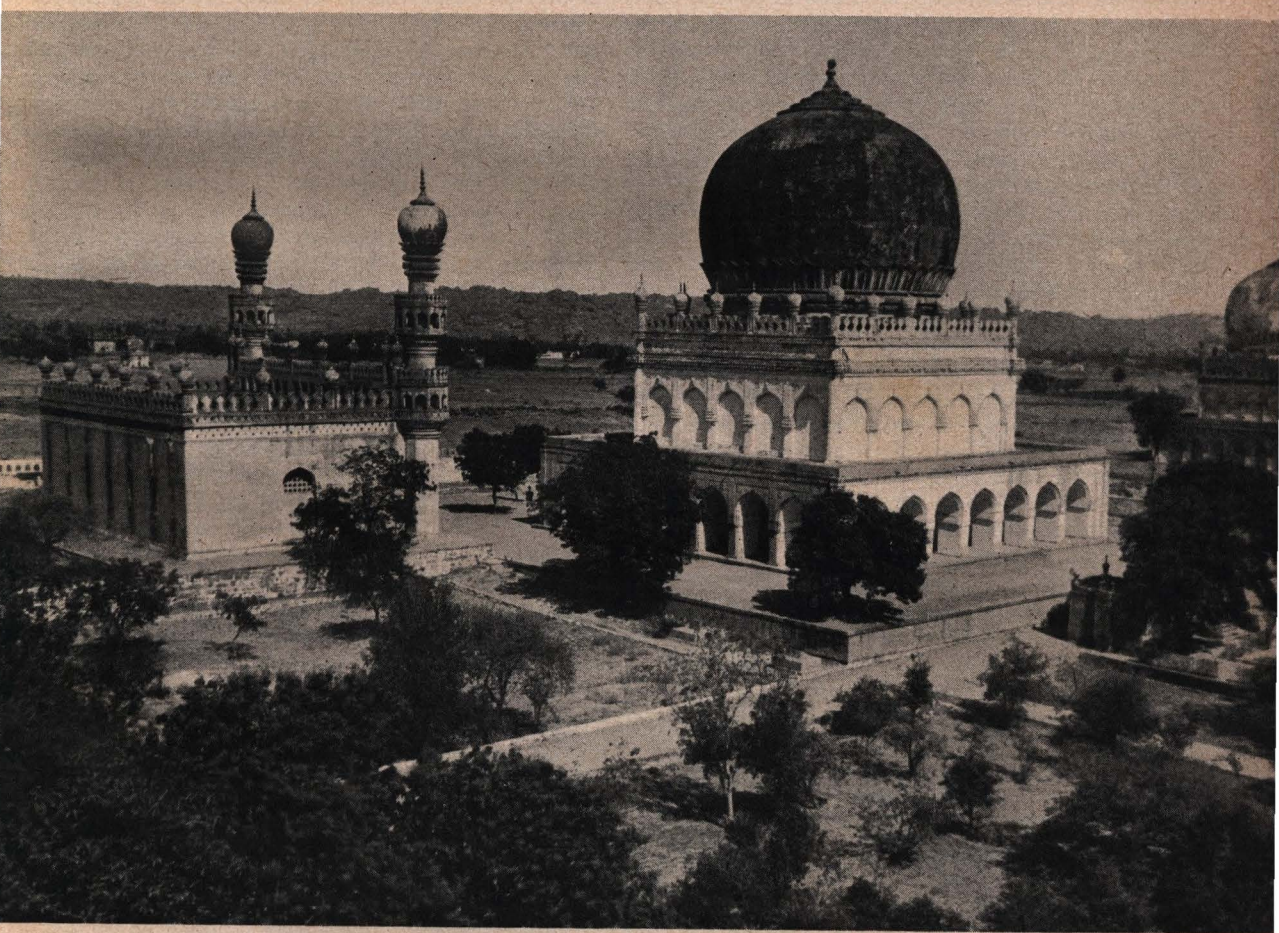


# MISSIONARY HERALD

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THE FIELD IS



THE WORLD



# Have Christian Missions in China Failed?

By V. E. W. HAYWARD, M.A., General Foreign Secretary

IN the last number of the *International Review of Missions* there appeared an article by a friend of mine entitled "First Thoughts on the Débâcle of Christian Missions in China." Studying it with care, I came to the conclusion that, apart from its title, the article was for the most part as sound as it was stimulating. But I hope my friend will have second thoughts about the title, for I believe it to be deplorably misleading! There seems to be confusion in many people's minds as to how we should regard what is indeed the ending of a missionary era in China. It is not surprising that this should be so. For one thing, in spite of various upheavals and setbacks which modern Christian Missions have encountered, in China even more than in most other lands, such a sudden and decisive end to the Protestant missionary enterprise throughout a whole country is an event of unprecedented magnitude and significance. In the second place, folk are puzzled because they are ill-informed. Some are even tempted to overlook the fact that, although Missions are out, the Church itself is still there! This demonstrates that even many enthusiastic supporters of Missions need to give more study to the course of work which they know to be of vital importance. Special factors which contribute to this lack of understanding are the speed with which China has undergone its revolution and the success of the Iron Curtain policy in making people even this side of it tend to exercise indiscriminating caution, as if every reference to China should perforce be confidential. There are many matters which must be viewed in the light of day, consideration of which is necessary to enable us to answer our question, "Have Christian Missions in China failed?"

LET us first make the categorical assertion that Christian Missions in China cannot themselves be held responsible for the fact that they have thus been brought to an end. The combined Protestant and Roman Catholic communities

in that country total at most 1 per cent of the population. Even had Christians in China felt it right or possible to organize themselves into a Christian political party, they could never have offered an adequately strong alternative Government. The truth is that when the Nationalist Government sank to entire loss of the people's confidence and support, liberal elements were far too disunited and weak to give any lead, and a Communist-inspired State revealed itself as the only real possibility, and hence as a historical necessity. The Christian Church can hardly be blamed for the bankruptcy of the Nationalist Party, although individual Christians did share that failure, any more than it can be condemned for not organizing itself into an effective political opposition to the Communist Party, for which, moreover, it rightly had a far greater respect than for the corrupt and discredited Kuomintang. Once the Communists came to power they treated the Christian Church with deep suspicion, not fundamentally because of admitted weaknesses in the Church, but because of their doctrinaire condemnation of all religious faith as being outmoded superstition in a scientific and politically progressive age, and because of their determination to sever connections between China and "enemy" Western nations. It was therefore inevitable that the new regime should determine to bring Western Missions to an end, and should tolerate Christian faith, if at all, on condition of the Church's explicit support of the People's "Political Platform." The rigid theories of Marx-Leninism, not the failures of Christianity, were therefore responsible for this conclusion to a missionary era.

We must now ask what had been the object of Christian Missions in China. Obviously the same as their continuing aim elsewhere—to preach the Gospel, to demonstrate its power, and to found Christian churches. These things have been done. Since its inception in 1927, the united Church of Christ in China—to which



Rev. V. E. W. Hayward, M.A.



our Chinese Baptist fellow-Christians have belonged—has had as its avowed goal the building up of a self-governing, self-supporting, self-propagating, truly indigenous Church. Before the recent Communist revolution, this Church of Christ in China had already become effectively self-governing, was partly self-supporting and making slow progress towards complete self-support, and had already initiated three separate large-scale Home Mission projects. The Chung Hua Sheng Kung Hui (Anglican communion), the Methodist Church, the Lutheran Church of China, and many other denominations have shown similar aims and achievements. Under the pressures of recent developments, these Churches have perforce had to leap to complete fulfilment of these goals. In His Providence, God has catastrophically ensured the success of aims we have been too tardy in achieving! As things are now, the Church stands, weak yet sufficiently strongly rooted to outlast the worst storms, temporizing yet wholly loyal in its intention not to fail Christ. Its chief failure has been its inability to maintain its ecumenical witness, but for this we are equally to blame. Thus the essential task of Missions is fulfilled: the Church is there, and the Word of God is in its hand.

The new regime in China has stripped from the Church those educational and medical institutions which have hitherto formed part of the Christian enterprise; nor can Christians as Christians engage, for example, in large-scale relief operations—they can simply participate as citizens in Government-directed projects. In other words, Christians are no longer permitted to make any distinctive witness through social service, although they are indeed expected to contribute to "the people's" political and social efforts. Yet Christian witness to the nature and power of the Gospel has already been effectively made in China. History books can be falsified, but facts remain. In the introduction of science (science, curiously enough, is not labelled as Western, and hence pernicious!), in the initiation of women's education, in the establishing of high nursing standards, in the popularizing of modern medicine, in the attack on foot-binding and opium-smoking, to name but a few of many services, the Christian Church in China not only pioneered but left an imperishable legacy. In times of famine and flood, countless lives have

been saved by the Christians; in periods of banditry and warfare, the Churches have sheltered many a broken family. A single cup of water given in Christ's Name has an eternal value: how incalculable therefore is the sum of human good already achieved in China through the agency of Christian Missions. The enforced discontinuance of such Christian service in no way implies a failure of missionary effort. Nor, in fact, have the effects of this witness passed away.

OUR answer, then, is clear. Christian Missions in China have certainly not failed. The Gospel has been preached in power, and its first-fruits there have been won. Foreign Missions should never be regarded as permanent in any land in which they labour; their task is to plant the Church, and gradually eliminate themselves. Yet in the historical crisis which has banished Missions from China before they were ready or able to efface themselves, Christians find themselves rightly condemned for many failures. The missionary cause and the Church in China have stood beneath God's judgment, as well as the Nationalist Government, Chinese society, and all our international relations. Only through honest and penitent acceptance of this judgment can God's promise of forgiving mercy be received. In the clear light of inexorable criticism, we realize that some of the charges brought against our "imperialism" are justified. Our entanglement with protective clauses in the "Unequal Treaties" has far more harmed our cause than helped it; we have too easily assumed elements of Anglo-Saxon culture and custom to be essential parts of Christianity; in spite of many real sacrifices, we have failed adequately to identify ourselves with standards of living inevitable for those we have sought to serve; our well-intentioned giving has often weakened the Church; we have been half-hearted in seeking many of our acknowledged goals; and we have left the Church without adequate theological foundations. These, and many other failures, can be redeemed only if we repent of them, and apply the lessons learned to work in other fields. Christians can never be self-satisfied, and Christian Missions in China have admittedly made many failures—but, thank God, they have not failed of their essential objectives.

**THE OFFERING AT THE FIRST COMMUNION SERVICE IN 1952**  
is devoted to the B.M.S. Widows and Orphans and Retired Missionaries'  
Fund. Your generous contribution will help a deserving cause.



# Joy Through Suffering

## A FAMILY WON FOR CHRIST

By DOROTHY DAINTREE, M.R.C.S., L.R.C.P.

IN her retirement at Gopalpur on the coast of Orissa, Miss Dawson—who had served as a missionary for thirty-nine years—was the means of founding a new church composed mainly of Telugu-speaking fisherfolk. One of the earliest converts was a young married man named Nilaya. From the first he showed promise and eagerly absorbed all the Bible teaching that Miss Dawson gave him. In face of much opposition from his caste and especially from his parents and wife, he asked for and received baptism, and continued as a faithful and regular attender at church services. For many years his father Kalidas was in charge of our mission station on the hill at Gopalpur, and the son had often helped in the carrying of water for summer visitors. Miss Dawson, who lived at the bungalow, now replaced the father by his son Nilaya, so that he was able to spend more time with her in prayer and Bible study. He made steady progress and showed, by his daily life and conscientious adherence to duty, how real his faith was. He was made a deacon of the infant church and later became secretary under Miss Dawson's guidance. It is, however, of his mother that we must now write.

In India a woman is known, not by her own name, but by that of her son and so we speak of her as Nilaya's Ma. From the beginning she was bitterly opposed to the step her son had taken, and as they all lived in one house, she was able to make things very uncomfortable in the home, and influenced his wife to have nothing whatever to do with the new-fangled religion. All efforts to win the parents and wife for Christ proved unavailing, and they only seemed to grow harder and more difficult to live with as the days went by.

EVANGELISTIC and medical workers of the Berhampur hospital paid regular visits to Gopalpur to teach, especially the women of the little Christian community. As these were unable to read their Bibles, progress in the faith was more difficult for them. They were more tied to their homes than the men, and could not often climb the hill to have teaching from Miss Dawson. Nilaya's house was of course periodically visited, and constant prayer was offered for the Hindu

members of his family. By degrees his young wife's heart turned to the light, and the happy day came when she and several others were ready for baptism. In the same village tank, or pond, where her husband was previously baptized, his wife bravely witnessed to her faith in Christ as her Saviour. The old mother and father, however, remained obdurate.

They noticed how Nilaya had been seriously ill for many months after his baptism and had frequent relapses afterwards. Treatment was used for his restoration to health. Then it was that his mother fell ill. She tried at first to hide her illness from her son, and resorted to her usual herbal remedies. She consulted her native doctors and had *mantrums* chanted for her recovery, but as she steadily grew worse and was soon unable to walk, there was no concealing that something serious was amiss.

The local doctor's remedies were unsuccessful. At this stage he came and asked our help and advice. At once the hospital ambulance was sent the nine miles to fetch the old lady into hospital for examination and treatment. Not only one, but several, diseases were diagnosed and appropriate treatment instituted lest the unwilling old lady should announce her intention of returning home. Day by day the Christian nurses tended, helped and made friends with her as no others could. The Telugu-speaking evangelists sat by her bedside and taught her, but she showed no signs of softening and usually lay in bed with unresponsive closed eyes. There was much prayer that she might be perfectly healed in body, mind and spirit. It was the greatest disappointment to the whole staff when she refused to stay for the completion of her treatment, and before she could walk unaided, demanded to be taken home. Sadly we put her in the ambulance and sent her back with Nilaya.

A little later, on a busy day, good news came that Nilaya's Ma had recovered; her mind was changed and she was now willing to receive teaching in the Christian faith. There was much rejoicing when she was deemed ready for baptism. The transformation in that old seamed pock-marked face from misery, hardness and suffering to joy, peace and repose needed to be seen to be believed.



**S**TILL her husband Kalidas held on to Hinduism. Miss Dawson had hoped and prayed to see him in the Kingdom during her lifetime, but she passed away and he was still outside. There was surely much rejoicing in heaven a few months later when he too yielded to God's call. It came about in this way. After the death of Miss Dawson the little church at Gopalpur went through a time of great difficulty, and so Mr. Jacob, a valued worker of the Calcutta Baptist Union, was spared for two months to render what help he could as temporary pastor. He found many who were eager for teaching, and devoted his energies and gifts to building up the church and adding to its numbers and influence. Kalidas was once more in charge of the mission bungalow where Mr. Jacob was housed, and so they had many opportunities for conversation. He said he was now too old to change his faith, but Mr. Jacob was not satisfied till he had brought Kalidas as a sinner to the feet of his Saviour, where he found forgiveness and peace. He had the joy of baptizing him with many others before he left to resume his work amongst the Calcutta

and district Telugu people. So now the children in that home of Nilaya's are growing up in a truly Christian atmosphere, and all members of the family unite in daily worship and prayer.

To obtain a suitable pastor for the church proved more than the finances of the little flock could bear, and so the people expressed their desire that Nilaya should be appointed to shepherd them. He therefore accepted the position of pastor with humility and as a call from God. He is now passing on to his people the teaching that Miss Dawson gave him over a period of many years. He prays with the sick and directs or brings them to our mission hospital in which he has such faith. He is indeed a faithful shepherd of his flock.

The church of barely fifty members is set in a town where Roman Catholicism is strengthening its stakes and enlarging its borders. Prayer has already wrought much in Gopalpur. Will you not join in helping to keep alight this little flame burning so brightly amidst superstition, sin and darkness?



*Dr. Stanley F. Thomas baptizing lepers in the Kond Hills, India*

**D**URING the week from Sunday, January 6th to Sunday, January 13th, we unite with all evangelical Christians in the Universal Week of Prayer for

the world, the Church, and for the blessing of God upon all efforts to win men to Christ and to build up the Christian fellowship.

*Cover Picture : Tombs of the Kings, Hyderabad, India*



# Entering 1952

A FEW weeks ago the B.B.C. *Lift Up Your Hearts* programme Bible reading included the affirmation "The Lord Reigneth," which was voiced with an emphasis that carried conviction. It was with this assurance that we faced the news bulletin which followed with its catalogue of tensions, uncertainties and forebodings. It was in the same confidence that the known and unknown duties of the day were met and tackled.

The New Year can be entered in a similar temper and spirit. Like other years which we have begun, this one is charged with the possibilities of woe, distress and disaster. The world scene is full of menace and men everywhere are in the grip of fear. In the Prime Minister's words, mankind is ranged on opposite sides of an abyss and no one can tell when some deliberate action or some fell chance will precipitate both groups into it with unparalleled results. God seems at times to have withdrawn Himself and to have handed the reins of government to the powers of evil, with consequences that have still to be seen.

Yet it remains true that the Lord reigneth. His Spirit still moves in the hearts of men here, there and everywhere who are striving in His name and strength to establish His rule in the minds of nations and of individuals. Undaunted by set-backs and antagonisms, they pursue their way with fortitude and faith, in unshakable purpose and unfaltering hope.

THE history of the Church is a testimony to faith in the rule of God and in the ultimate triumph of that rule. In times when barbaric hostile forces swept over civilised peoples, when militant Islam almost wiped out vast areas of Christian life and witness, when the darkness of the Middle Ages wellnigh extinguished the light of the Gospel, and when intellectual atheism came near to stifling the Christian hope, there were heroic and loyal souls who held firm to the belief that "the city of God remaineth."

The Lord reigneth! On this foundation Carey dared to venture to India to claim the strongholds of Hinduism and Islam for his Lord, James

Chater challenged Buddhism in Ceylon, William Knibb flung down the gauntlet to slavery in Jamaica, Timothy Richard met the stubbornness of Confucianism in China, and Comber and his comrades entered the dark places of heathenism in Congo. It was because of this that their successors to this day have followed in their train, and that those of the present day are doing so in vastly changed conditions. It is this that is keeping our churches in the homeland to their appointed mission and their indi-

vidual members to their ministry amid the ways of men.

Let us, while not blinding ourselves to things as they are and may be, enter 1952 as loyal subjects of Him "Whose kingdom cannot fail," and as those who seek, by the consecration to Him of our powers and gifts, the coming of that kingdom.

H. L. HEMMENS



*Students at the Grenfell Training School, Yalembo, with Miss Fasham*

## MONEY MATTERS

UP to November 30th, our income from churches and individuals was £59,420 compared with £58,476 at the corresponding date in 1950. Legacies received were £17,813 against £20,997.

In addition, £10,623 had been contributed towards

the removal of last year's deficit of £14,890, and £2,557 had been given to the Jamaica Hurricane Relief Fund.

For these evidences of practical concern for the well-being of our work we give thanks, and add a reminder that the missionary year will end on March 31st.



# Kimpese and the Church of Christ in Congo

By EDGAR H. MORRISH

**A**N interesting feature at the Léopoldville Exhibition held in August, 1951, was a large poster with red and blue lettering that gave twelve outstanding dates in the seventy-two years' history of Protestant missions in Congo. One of these reads :

## 1908—FOUNDATION OF THE ECOLE DE PASTEURS ET D'INSTITUTEURS AT KIMPESE

Such emphasis on the importance of Kimpese is well justified, for E.P.I. is a great achievement and an important influence in the Church of Christ in Congo today. 1908 was the thirtieth anniversary of missionary work in Congo. Battling against tremendous odds, but with hearts aflame with love to God and enthusiasm for souls, missionaries had penetrated to the heart of that great land. Going from village to village they preached the Word of God, seeking to bring others into a vital, life-changing contact with Jesus Christ. The first converts were baptized in 1884, and but twenty-one years later the *whole Bible* was available in the Kikongo language to the large population of the Lower Congo area.

The time was ripe for the founding of a school that would train Africans for the Christian ministry. From the earliest days emphasis had been placed on the importance of service, and every encouragement had been given to members of the Church to engage actively in propagating the Gospel. Hundreds of village centres existed where evangelists tended the flock. Schools had been established in villages and central mission stations and some of these, notably that at Wathen, had reached a high standard of efficiency. Training for teachers and evangelists was given at several centres, but it was elementary and sporadic. Something more was needed. The Church of Christ in Congo could become strong and stable only as it was provided with a fully-trained African ministry, a body of Christian leaders fully consecrated to Christ and His service, adequately prepared for their life work.

**C**ONSCIOUS of the need, and with commendable foresight, the leaders of the Baptist Missionary Society met in 1907 with colleagues of

the American Baptist Foreign Missionary Society and the Svenska Missions-forbundet—the Swedish Missionary Society—to discuss the founding of a co-operative school that should have as its primary object the training of men and women for the work of the Church. These discussions led to the founding in 1908 of the Kongo Evangelical Training Institution by the British and American missions under the direction of its first principal, Thomas Lewis. The work was begun in a small way, but it has been mightily blessed by God and has gone on from strength to strength until at the present time the men students alone number 140. In 1937 the co-operation was greatly strengthened by the adhesion of the Svenska Missions-forbundet, and the school is now the recognized training centre for three of the four evangelical missions working in the Lower Congo.

For the first twenty years of its existence the school limited its activities to the training of evangelists and pastors, but since 1931 that work has been extended to include the training of teachers for the schools. This last is a work of primary importance in view of the fact that educational work in Belgian Congo, although State-aided, is done entirely through the agency of the Christian missions. This responsibility for education places a heavy burden on the missions, but it also gives them great opportunities for Christian service. By its very nature education cannot be neutral. The pupil is fashioned more by the atmosphere that he breathes and the influences that surround him during the formative years of his life than by the academic instruction that he receives. Thus it naturally follows that the most

*Bentley Memorial Church, Kimpese*







*Christmas Sunday Service at Ligasa, Upper Congo.*

important factor in Christian education is the quality of the teaching staff. Through its teacher-training activities Kimpese today is exercising an influence for Christ that is being felt throughout Congo. Although the great majority of the students come from the Lower Congo area, during the past fifteen years a considerable number have come from areas far distant.

THE fact that Kimpese is a union school has greatly increased its efficiency and its influence. The members of the teaching staff, belonging to different nationalities and to three different missions, are able to bring to their service a breadth of view and experience that would be impossible in a one-mission school. United in a common purpose and inspired by a common love to God they witness continually to the brotherhood of all mankind in Jesus Christ. At Kimpese the student body, too, is representative of many tribes, and men and women with different tribal backgrounds and traditions learn to live amicably together and find that they are indeed members one of another. Kimpese students seem automatically to have taken as their motto: "We are all one in Christ Jesus." This experience exerts a most important unifying influence on the members of the Church of Christ in Congo wherever

Kimpese-trained church and school workers are found. The great majority of Kimpese students are married men, and their wives accompany them to the school. Thus not only is it possible for the women to receive instruction suitable to their needs and preparation for their future service, but they and their husbands are able to lead a normal family life. One of the most valuable influences of the school is seen in the happy, healthy, Christian family life of the students. The women receive special instruction in home-making and child care, and their ready response to the influences that surround them is a source of joy to all who come in contact with them. The building of truly Christian homes in Congo is greatly facilitated under the guidance of those who have themselves learned what a power for good a truly Christian home can be.

TO the great joy of the members of the staff, the full course of theological training that had been suspended during the war years was finally re-opened in 1949. This course gives the highest and most complete type of training for the evangelical Christian ministry as yet available in Congo. All the members of the class are old Kimpese students who have previously taken a full course of teacher-training and rendered





Picture shows about one-fourth of the congregation!

meritorious service as teachers during a number of years. Having received a clear call to the Christian ministry and being highly recommended by Church and Mission, these men have sacrificed good incomes in order to follow a long and strenuous course of theological study and ministerial preparation. They are exceptional men, well grounded in the faith, tested and tried, fully consecrated to God and His service. Theirs will be the privilege and responsibility under God's guidance, of leading the Church of Christ in Congo during a most important period in its history, when more and more the work of the missions will be integrated in that of the Church.

So it is that by God's grace and under His leading, the Kimpese training school is making a great contribution to the establishment and extension of the Kingdom of God in Central Africa. Those who were concerned with its creation in 1908 made one of the most important decisions in the history of Congo missions and laid the foundations for a service whose influence is being felt throughout the fields of the co-operating missions and, indeed, in all parts of Congo. This is a work that should receive the fullest support of our interest, our prayers and our gifts.

## MISSIONARIES' LITERATURE ASSOCIATION

THIS branch of the work of the Baptist Men's Movement continues to render invaluable service to our missionaries, but the demand from the field for periodicals far outweighs the present supply from this country. New Year resolutions are apt to be forgotten all too quickly, but one that is worth not only making but keeping is to resolve to send your copy of *Woman* or *Punch* or *British Weekly* or *Times Weekly Edition*, etc., to some missionary in India, Pakistan, Congo, West Indies or Ceylon, from whom a request has been received. The Honorary Secretary of the Association (Mr. E. H. Butcher, "Uplands," Sambourne, Warminster, Wilts) will supply you with all necessary particulars.

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## OLD SPECTACLES

OLD spectacles are of use on the mission field. Many have been sent in by donors, but more are needed. These will be welcomed by Mr. H. A. Thompson, "Thornberry," Salvington Road, Worthing, Sussex (note new address), who will see to their despatch overseas.



# Mr. H. L. Taylor



*Mr. H. L. Taylor*

ON November 9th, 1951, in his seventy-fourth year, Mr. H. L. Taylor, a former Treasurer of the B.M.S., and its appointed Vice-Chairman, died in Bristol, his native city.

Before he became Treasurer in 1930, he was known as a whole-hearted supporter of missions and of the B.M.S. When in 1937-38 he was President of the Baptist Union, he wrote in his Presidential address, "No man receives Christ for himself alone." He was Commissioner for Bristol for the Baptist United Fund, Treasurer of the Bristol B.M.S. Auxiliary, and Honorary Secretary of the Laymen's Missionary Movement. There was no doubt of his zeal and energy. It needed some courage to accept the invitation to become Treasurer in those days, for the depression in industry and trade had come upon us. Never had this land known so many unemployed people. Never was the financial outlook so dark. He knew this, but he accepted the call, and immediately he made clear that he wanted to learn all the intricacies of B.M.S. finances, which are not easy. But he had a mind for it. He brought all his business capacities with him. He inquired, he inspected, he compared year with year. And very soon he knew what he wanted. And we

understood that to his zeal must be added thoroughness.

When he was called upon to expound the statement concerning future expenditure, or the report at the end of the year, he did it with clearness and with challenge. He laid the true emphasis. He revealed our opportunities and he also disclosed the dangers of delay. He became a preacher as he spoke.

And he was always the first to respond to his own appeals. As he uttered the word, he heard it first himself, and became a doer of the word. He spared not himself, for he became also an advocate in the churches, and none was more welcome, although all knew they would hear no easy thing. To meetings large and small he would go, oftentimes driving back through the night and arriving home in the early hours of the morning. He prepared his addresses with great care, verifying every reference to story and figure, and having great respect to his audience. As he responded with money, he would allow his name to be coupled with a certain amount and then add to it considerably with anonymous gifts.

SOMETIMES he would initiate a movement of his own, though always with the knowledge and consent of his colleagues. For in everything he was loyal. The most conspicuous of these was his approach to the Baptists of America at the outbreak of the last war. He inquired whether, if there was need, they could grant us a loan to carry on the work abroad. For none knew what would be the monetary conditions. They responded swiftly and magnificently. The Treasurer wished to regard all that came as a loan, but under pressure from those at home and the gracious insistence of the friends in the States, he at last agreed to accept the money as a gift. It came to £50,000! The fact that he was a member of the Baptist World Alliance Executive and had made personal contacts and that, moreover, it was backed by Dr. Rushbrooke, doubtless helped very considerably. They trusted the B.M.S. partly because they knew H. L. Taylor.

He believed intensely in the Baptist folk at home. He used to say continually that if they were told the facts, and told them by personal contact, they would always respond. And it was a great gratification to him that before he laid down his office, he knew the Society had no debt, except to continue to preach the gospel, from which there is no discharge.



A word must be said about his kindly deeds that never were made known. Many a missionary and many a minister was remembered by him. There was no ostentation in his help. What he had he regarded as a steward. But many a home knew the warmth and the light of his thoughtfulness.

He was in a great succession of Treasurers,

nearly all laymen. He acknowledged it proudly. It is ours to chronicle that he was amongst the greatest of them—all of them God's gifts to the Society and to the Church of Christ.

We give thanks to God for His grace made manifest in the life and character of His servant, Harry Langford Taylor.

B. GREY GRIFFITH

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## Mr. R. Wilson Black, J.P.

MUCH has been written and said about the manifold activities and concerns of Mr.

R. Wilson Black, J.P., who died on November 22nd at the ripe age of eighty. His business interests and links were on a comprehensive scale. His services to the Baptist Union, the Federal Free Church Council, the United Kingdom Alliance and to many other religious bodies, and especially to his church at Fulham, London, were well known. His concern for the B.M.S. and

the generous quality of his practical support were known only to a few individuals in the inner administration of the Society, for he covered up his tracks and veiled his gifts in strict anonymity. By the passing of this man, built on massive lines physically, whose sometimes forbidding exterior hid a warm and loving heart, the B.M.S. has lost a loyal friend and supporter. For him and for his life we give God thanks.

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## "Hallelujah, What a Saviour!"

By S. L. HENDERSON SMITH, B.A., M.B., B.Ch.

THIS hymn was always a great favourite amongst our Christians in Sian, in North China, and now it has been my privilege to hear the same theme sung by the African citizens of Léopoldville. Yesterday I was asked to conduct the baptisms in our river-dialect church in the city. We reached the crowded chapel to find all ready for the service to begin at 8.30 a.m. Miss M. Clark led the service. You would have been delighted at the hearty singing and at the expression of earnest attention on the faces of the congregation.

There were twenty-four candidates, many of them coming from other districts up the length of the River Congo. They had come to this thriving city for employment and faithful Congolese evangelists had gathered them into the flock. Now they stood eager, reverent, in the pool of baptism, and one by one made their witness to

the power which can transform Africa, for Christ had transformed their lives. Between each baptism the congregation sang this hymn of assurance. In the afternoon I shared in the Communion Service with a few hundred of the members of our Lower Congo Church in the beautiful new building in a prominent position in the native city.

On our return from this church we passed two courtyards where much merrymaking with the aid of alcoholic drinks and other accompaniments of the old heathenism was going on. Our prayers can help those twenty-four new Christians and the 400 church members to withstand the temptations which surround them so that the many whose faith has grown cold may be revived, and others—prodigal from home and kinsfolk—may find in Christ a Saviour indeed.



# Among the Baptists of Holland

By J. F. CARRINGTON, B.Sc., Ph.D.

*Dr. Carrington, of Yakusu, spent a fortnight of his recent furlough visiting Baptist Churches in Holland. We print extracts from his account of his experiences and impressions.*

**B**EFORE my wife and I left Congo for furlough in August, 1950, Dr. Williamson invited us to spend a few weeks of our time at home in making a tour of Holland to tell our Dutch Baptist friends of our Congo mission work. Letters from the secretary of the Unie Zendings-Commissie (the Committee of the Dutch Baptist Union responsible for overseas mission work) and from Miss Reiling, a Yakusu colleague then on furlough in her own country, clearly indicated the warm welcome that awaited us in Holland.

It proved impossible to make our tour during the winter months because of the obligatory official French classes arranged by the Belgian Colonial Government in Brussels, and it was not until June that we landed in Holland.

We conducted seventeen meetings in fifteen churches between June 13th and 28th. We were able to make contacts with groups in every part of the country except the south, where the denomination has only a few churches. We began in The Hague and travelled via Rotterdam, Amsterdam, Utrecht and Deventer to industrial East Holland. We next went north to the oldest Baptist communities and finished our tour in Friesland. We were led to expect a warm welcome, but our actual experience of Dutch hospitality and Christian brotherhood went far beyond expectations.

In spite of the unusual season of the year and, in agricultural areas, the call of hay-making and gardening, our meetings were remarkably well attended. The largest group we had was in Groningen on a Sunday afternoon, when some 700 people came to a special missionary rally arranged for us. But the week-night meetings were also well attended and, being smaller, permitted of questions being asked which gave the gatherings more intimate and informative character. A frequent criticism of our talks

was that they were too short. This, coupled with the fact that almost every meeting lasted two hours, shows that keen interest in Congo was aroused.

**W**E think we can say that we were able to arouse considerable interest in our work in Congo and to challenge the youth of the Dutch Baptist churches with the urgent call to overseas service. The secretary of the U.Z.C. is anxious to invite B.M.S. missionaries to make a similar tour each year so as to keep our missionary activities in the thoughts and prayers of the denomination in Holland. The co-operation of the Visual Education Department would be warmly appreciated.

The biggest difficulty which faces Dutch Baptists in their desire to co-operate with the B.M.S. in Congo is that of transferring their financial resources to the field. They have the money available in Dutch currency, but cannot obtain permission to send it out of the country. They have also equipped recruits so urgently needed in our Congo work. Some are ready to proceed to Brussels this autumn for specialised training. They have excellent qualifications and are eager to serve. It would be a great relief to all our missionaries if we could give

the financial support which these young folk need to get them out to Congo and enable them to use their talents in continued Christian service in Africa.



*Baptist Church at Groningen, Holland*

**T**HERE is undoubted interest and concern both for Congo and the B.M.S. This is particularly true of the churches represented in the U.Z.C., which cherishes the hope of a mission in Congo working in close association with the B.M.S. Our visit to Holland has been a fine experience in Christian fellowship which will continue with us as we return to Congo for another term of service.



## YOUNG PEOPLE'S LEADERS

THE General Committee of the Baptist Missionary Society has confirmed the appointment of the Rev. Theo. F. Valentine, M.A., of the Broadway Baptist Church, Derby, to be the Society's Young People's Secretary in succession to the Rev. Godfrey Robinson, B.A., B.D. This appointment will be received with very real pleasure throughout the country by the many friends Mr. Valentine has made in summer schools and denominational youth work. Rev. Godfrey Robinson, whose five years' term of service is due to be completed at next year's Assembly, will be visiting the United States immediately afterwards for a three-months' preaching tour, and expects to return to this country towards the end of August.

## A BAPTIST GOVERNOR

GREAT interest has been aroused by the announcement that Dr. H. C. Mookerjee has been appointed as Governor of West Bengal. This position carries with it some of the most difficult problems in present-day India and we warmly congratulate Dr. Mookerjee on the honour of having been selected for this post. He has spent most of his life in education, being for many years Inspector of Colleges for Calcutta University. Subsequently he became Vice-President of the Constituent Assembly which drew up the New Constitution for India. A member of the Baptist Church of Bengal, he has been deacon of Entally Church, President of the Calcutta and Suburban Baptist Union, and a leader in the Church in India.

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## FOR PERSONAL READING AND WIDER USE

### The Art of Living

GODFREY ROBINSON and Stephen Winward, who have already collaborated in the production of *The Way*, which has so commended itself that seven reprints have been called for, have again joined together to produce *The Art of Living*, which merits equal success. In straightforward and direct style it deals with such topics as leisure, study, leadership, success, worry, handicaps and many others, and gives guidance and makes suggestions which, if followed out, will go far to produce balanced and ordered lives. It is a book to place in the hands of young people for personal reading and for group discussion, while older people will profit from it. The price is 3s. 6d. (postage 3d.), and is obtainable from the Visual Education Bookroom.

### The Clarkes Go South: Iris Clinton

THIS is the story of an English family uprooted from its conventional surroundings to commence a new life in South Africa. Through the eyes of this family this book shows in a most interesting way the many problems that face it and the changes in the thinking of its members as they settle down to this different way of life in the mining city of Johannesburg. It is full of vivid word pictures and many contrasting scenes, of wealth and poverty side by side, and of the disruption of family life in an attempt to make a living.

For those in this country concerned with this complex problem, this book will give new insight, and it will stir the hearts of many others.

Price 2s. (postage 2d.).

### Looking at Africa: Gwen Vessey

READERS who have used *Looking at India*, the previous book in this series, will need no further introduction to this new book. It gives a very clear

picture of the setting in Africa to-day in which the Church is continuing its work.

It shows the geographical and historical background of the country, but it goes much deeper than that. It shows the perpetually changing scenes in Africa, the breakaway from the old village tribal life, the desire for material wealth, the grasping after "education" and the urgent need for the right education. It shows in a vivid manner the tension of conflicting loyalties within the individual.

This book will be invaluable to those who seek to show the people in the churches, both old and young, the part that the Church, the African and the European together, is playing and can play in the future to help build the new Africa that is now emerging out of the old.

Price 2s. (postage 2d.).

### Let's Make Something

THIS book has been prepared to answer a need of many leaders of groups who are looking for suggestions of practical work that can be done by boys and girls and young people in mid-week activities.

Not only does this book contain suggestions of articles than can be made, but it also gives full instructions, which are sufficiently detailed to be followed by any leader, whether of a practical mind or otherwise. Technical details are put in such a way that all may understand.

The suggestions contained in the book include felt-work, leatherwork, parchment, work with cardboard and paper, wood-work and others. The majority of the articles have actually been tried out with children, and everything has been found to be saleable if well made. Those arranging children's stalls for sales of work and bazaars will find this little book invaluable.

Price 1s. 6d. (postage 2d.).



# FROM FAR AND NEAR

**"PREACHING—teaching—healing—so we try to follow in the footsteps of the Master. But sometimes our hearts almost fail us because of the enormity of the task and the impossibility of meeting every demand. We have to decide which of the many open doors we must enter and which we must pass by."**

*From a Congo Missionary's Letter.*

## The Gospel Through Pictures

**T**HE Rev. K. F. Weller writes about a recent tour in Bargarh and Borasamber Districts in West Orissa :

"At one village nearly a thousand people gathered to see pictures of *The Life of Christ*. In another 800 came. We then went on to a group of hitherto unreached villages beyond Kedapali. As we approached the village which became our centre we found we could not get across a stream. Eventually we were directed to the right road which was very difficult to negotiate. At first there were many curious eyes, but the novelty soon wore off.

## Crowds Watch and Hear

**"T**HE next day we visited Bichura where there is a fine group of enquirers. A great crowd gathered for a meeting in the main street at which the Indian pastor told the parable of the Prodigal Son : 2,000 people came the same evening. The next day we went to two more villages. The climax came on the Sunday night when 4,000 attended. They were noisy at first, but once they had got over the novelty of seeing moving pictures they settled down to listen. *In the two and a half weeks of our tour over 22,000 people have been shown pictures of the Life of Christ.*"

*Nurses at Palwal Men's Hospital, India, with Sister Throup*



## The Gospel in a Hospital

**B**ERHAMPUR Women's Hospital holds a weekly Bible Study group for the nurses who show a real enthusiasm for it. Help is also given them in ways of teaching gospel stories to Hindu patients in the wards. Chapel services for patients are supplemented by a short service in each ward every morning. The missionary and nursing staffs take a full share in these, and it is good to see the readiness with which the patients listen to those who are treating and caring for them in a very practical way.

## A New Opening

**D**R. JOY RIGDEN GREEN writes : "We have a Government orphanage for girls in the town which was started in 1943 during the famine and is known as the Wavell Home. I have been on the committee for some time, but the superintendent has been a Hindu and all our efforts to help in the Home and to give teaching among the children were discouraged. The superintendent, who was far from satisfactory, left some months ago, and one of the fine Indian Christian women from our church, who is a trained teacher and a married woman, was given the post of superintendent. In June the authorities asked us to take over the post of medical officer of the Home, which means we have to visit it twice a week, and treat any of the children. Although conscious that we had enough work to cope with, we felt this was a piece of work we should not refuse as it is a real new opportunity where a door that was closed has now opened. The children, who are Hindus, now have daily prayers and are learning many hymns, and most of them can say the Lord's Prayer. They also hear each day the stories of Jesus. Our Biblewomen, too, go and teach them as often as they can. Please pray for these orphan girls, and for our work among them."

## At Chandraghona

**I**N hospital we have been kept busy caring for very sick people. Sometimes the hospital is so full that we have not known where to put the next bed, then for short periods we have been slack. During harvesting, planting and any special religious festivals we notice a difference in the number of patients. That is all to the good as far as we are concerned, because it gives us time to look to our linen supplies and catch up with overdue business letters. It also gives time to push in a few extra lectures for the nurses.

Last year we had a record number of patients ; the in-patients numbered 1,597 and the out-patients 15,174. We had to take more nursing students to cope with the work. On an average we send in eight nurses twice a year for the State examinations. These are held in Dacca and the long journey is a great excitement for the candidates. They travel by launch down the river to Chittagong and then have a night in a



train. The exam. results have been good, too—a year ago we had a 100 per cent. pass list, then only one failed out of ten, then, again, there have been failures in part of the exam. only.

FLORENCE G. CANN

## Mill-workers Accept Christ

**T**HERE has been remarkable progress recently in the evangelistic work among the Telugu people working in the jute mills in and near Calcutta. Mr. Jacob, who is a Telugu evangelist, supported by the Calcutta churches, has baptized over fifty Hindus this year, and there are a hundred and fifty enquirers in different centres receiving regular instruction. It is encouraging that the majority of them are people of some education. The Telugu church at Sibpore is supporting one of its members who is teaching a group of sixty enquirers living about ten miles away. Month by month converts have been baptized in the river Hooghly and in the presence of many non-Christians the converts have given courageous witness of their faith in Jesus Christ.

D. SCOTT WELLS

## Among High School Girls

**T**HE High School girls and other college students in Patna come to me in two groups for Bible study. Each group has two classes a week. With the older ones I am studying the message of the prophets, and with the younger group the early part of the Acts of the Apostles. Some of these girls are already church members, Sunday School teachers and active members of the C.E. Society. Others of them have not yet come to the stage of professing openly, at any rate, their discipleship. Apart from their Bible Classes, I give them help in their ordinary school and college work as I am able, and as they ask for help.

DOROTHY BELHAM

## A Word of Thanks

**T**HE Rev. S. G. Poupard, who has recently returned to Trinidad, asks us to make the following acknowledgment :

"Please convey my grateful appreciation to the two friends who kindly donated two second-hand bicycles for the use of our lay preachers, and to the many friends who have sent hymn books. These gifts are most welcome, and will greatly encourage our brethren and sisters in Christ in Trinidad."

## A Home Thrust ?

**T**HE Church in Congo has a very realistic idea of what is expected of a Christian. When a member falls short of this high standard, he comes under Church discipline. The Ki-kongo word for this is *Vunda*, which really means "to rest". One day, whilst on itineration in the district, I met a man—a stranger to me—who obviously knew something about Christianity. I



*Students at Kimpese  
(See article on page 7)*

asked him if he was a Christian, and I got the reply, "Oh yes, I am a Christian, but I am resting just now." Has this reply a message for those of us who like to believe we bear the name of Christ?

W. D. GRENFELL

## From a Prayer Heard at Quibocolo

**"M**AY the preacher this morning be like a hunter who has returned to the bush after going back for more ammunition for his gun."

## Witness in High School

**I** HAVE a class of eight girls preparing for baptism. Last year a C.E. Society was started for the senior girls along with the senior boys of the Baptist Hostel of the Delhi United Christian School. Our Hindu day scholars continue to show a keen interest in Bible Classes. The next step should be to make contact with their homes and carry the message there. How that is to be done without an increase of staff it is difficult to see. But during the Easter and autumn holidays we have managed to pay some friendly visits. Everywhere we have received a warm welcome. Prayer is needed that the good news we are here to bring may reach these homes and find a ready response there.

JENNY ROBB

## A Moving Gift

**G**IFTS charged with sacrifice and self-denial frequently reach the Mission House. One received recently was for £100 from a woman of 86, now living in a hostel. It was originally intended for a legacy, but the donor decided it should be given now. The friend who sent it said that this gift, half of which is for the general fund and half for medical work, fulfils the desire of almost a lifetime and represents many hard years of work and economy. Such a gift is reminiscent of another gift made to our Lord, "The alabaster box of very precious ointment."



# Fellowship in Prayer

Based on the Prayer Calendar

*January 6-12.*—Our Sunday evening Communion Offering for the *Widows and Orphans and Retired Missionaries Fund* reminds us of those who have given—and others who are still giving—consecrated service for the furtherance of the Gospel. This Universal Week of Prayer calls to mind all who love our Lord Jesus Christ in sincerity and truth throughout the world, especially those in the midst of oppression and distress. Pray that these may find the Lord standing by them.

*January 13-19.*—*Calcutta* is the centre of the Society's administration for India and Pakistan. Prayer is asked for missionaries engaged in leadership in momentous days of change and adjustment; for the successful Mission Press and the dissemination of the printed word; and for those undertaking the training of Christian young women for the teaching profession at *Ballygunge*.

*January 20-26.*—Our work and witness in *Calcutta* is varied and widespread. Prayer is sought for the churches working among a variety of nationalities, for the progress of the Bengal Baptist Union, for women's work and the rewarding work among Telugu mill operatives. Pray also for the United Boys' School at *Bishnupur* with its 500 scholars.

*January 26-February 2.*—*Serampore College*, founded by Carey in 1818, now under an Indian Christian Principal, continues to make its contribution to the cultural and spiritual life of India and other countries through the hundreds of students who have passed through it and those now studying there. Pray that its staff may be controlled and directed by the Spirit of God and used in the formation of Christian character in all its students.

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## MISSIONARY RECORD

### Arrivals

20th October, Rev. F. N. and Mrs. Carpenter and children, from Gaya.  
26th October, Miss E. L. Waggott, from Trinidad.  
29th October, Rev. W. C. and Mrs. Bell, from Sian.

### Departures

24th October, Rev. W. D. Grenfell, for study in Lisbon.  
25th October, Rev. R. A. and Mrs. Crumpler, for Thysville.  
31st October, Rev. S. G. and Mrs. Poupard and children, for Trinidad.

2nd November, Rev. W. C. Eadie, for Calcutta; Miss E. M. Hallett, for Patna; Rev. R. W. Lewis, for Balangir; Miss F. E. M. Pitman, for Dinajpur; Mrs. J. T. Sidey, for Gaya; Miss E. Throup, for Palwal; and Miss D. M. Wells (on a visit to her parents, Rev. D. S. and Mrs. Wells of Calcutta).

12th November, Rev. A. R. D. Simpson, for Ntondo, by air.

### Marriage

30th October, at Delhi, Rev. William Tudor Morgan to Dr. Vera Ellen Stimpson.

## ACKNOWLEDGMENTS

(To 8th November, 1951.)

### Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

*Medical Fund*: R. J. and G.I. (in remembrance of S. H. Batstone), £1.

*Gift Week*: Anonymous, £1; Anonymous, £1.

*Jamaica Relief Work*: LIDA, 10s.; A Member of Upper Holloway Baptist Church, £1; Anonymous, Llanelly, £10; Anonymous, 10s.; A Wellwisher, Doncaster, 5s.

**N**OMINATIONS for the General Committee must be received by the Officers not later than January 31st. They may be made by members of the Society, contributing churches, Auxiliaries of the Society, the London Baptist Missionary Union, Baptist Unions and Baptist Associations.

## THE BAPTIST MISSIONARY SOCIETY

93, GLOUCESTER PLACE, LONDON, W.1.

Telephone: WELBECK 1482



# MISSIONARY HERALD

FEBRUARY 1952 · PRICE FOURPENCE



THE FIELD IS



THE WORLD



# Some Aspects of Baptist Work in Jamaica

By KEITH TUCKER, M.A., President of Calabar College

**A**MONG the various departments of Baptist activity in Jamaica, the first in importance is that of the Jamaica Baptist Union Executive Committee, the majority of the members of which are elected by the Union on the occasion of its Annual Assembly. The Executive acts for the Union, and meets two or three times a year, usually at Calabar, and more often if some emergency should require its attention. At the present time, while not without its members of long experience, it has a goodly proportion of younger members, and this fact is illustrated both in its chairman, Rev. Fergus Lewis, and its secretary, Rev. D. E. Allen, each of whom is rendering distinguished service to the Union. The keenest interest in the affairs of the Union is shown by the Executive Committee, and much devoted service is rendered by its members.

Jamaica Baptists are proud of the fact that they have their own missionary society, and the missionary meetings are numbered among the chief events in the life of the churches. The greatest interest is displayed in the annual amounts raised by the circuits when these totals are read out at the union meetings, and while several circuits go over the £100 mark, the honour of being highest often falls to the Beththephil circuit. The Rev. C. G. Whylicie has for some years been the secretary of the Society, which contributes liberally to the Jamaica Baptist Union Central Fund, which in turn supports the Rev. and Mrs. Glen Walters at work in Turks Island. The Rev. William Forde has been at work in Costa Rica for more than forty years, and has recently been linked with the Central Fund. Rev. and Mrs. W. D. Morgan are at work at Bocas del Toro, and Rev. and Mrs. Scarlett are at work at Christobel, both spheres being strong enough to maintain them, and to send contributions to the Jamaica Baptist Missionary Society. A valuable work was recently done by Revs. D. A. Morgan and C. G. Whylicie, who visited many spheres in Latin America. The income of the J.B.M.S. has nearly trebled within the past three years, and gifts have been made by the Jamaica Society to the B.M.S. for B.M.S. work in Africa.

**M**UCH could be said about the work of the churches themselves, of which there are well

over 200 in the Island. Almost all our churches are grouped together in circuits of varying size, and in these days it is good to report that few are without ministerial oversight. It would, however, be a great advantage if there were more ministers, and sufficient funds to create smaller circuits for pastoral care. Care is taken to preserve the unity of the circuits by regular officers' meetings, while members who live some way from the church to which they belong are able to meet in the class house in their own district. Much importance is attached to Communion Sunday, when the members belonging to the various classes meet together in the church, under the ministry of the pastor. Enquirers' classes are regularly held, the sick and sorrowing are cared for, mission services are conducted and opportunities to establish new causes are sought.

The minister lives a busy life in caring for his large and scattered family, especially as travelling facilities are often difficult. The lay preacher is of great importance in the work of the circuit, and the whole denomination owes a deep debt of gratitude both to its ministers for their faithfulness and devotion often under trying conditions, and to its deacons, upon whom so much responsibility falls in its circuits. More than once I have found it a benediction in itself to have converse with the senior deacon of a country church. His love for Christ, his devotion to the church, his sterling Christian character, make him a man whom it is a real benediction to meet.

**A** FURTHER vital aspect of the work in Jamaica is that of the Calabar Theological College, which exists to train young men who have felt themselves called to the ministry and who, after examination and interview, have been approved by the College Committee. Founded more than a hundred years ago by William Knibb and Joshua Tinson, two illustrious missionaries of the B.M.S., the college has supplied the denomination with a constant stream of men for the ministry. Many have proved themselves to be outstanding ministers of Jesus Christ, whose names have been honoured all over the Island, and there have been many others who, not so well known, have served in more isolated spheres with real devotion and great faithfulness. In these days

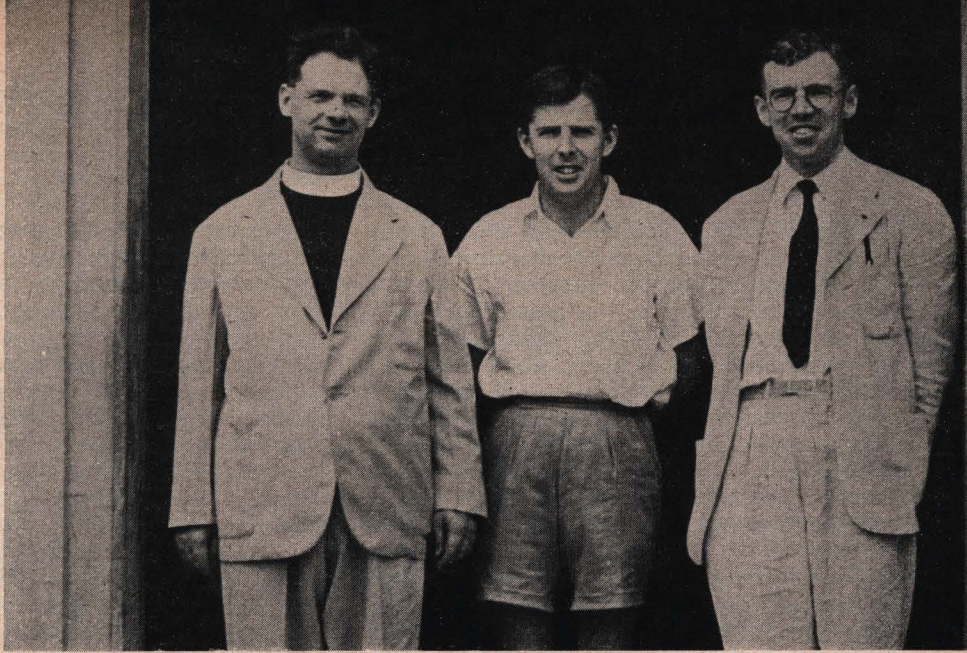


there has been no lack of men desiring to enter the College, while the standard of education given has met with the satisfaction of the College Committee. Students engage regularly in preaching work, evangelistic missions are undertaken, and student pastorates form a valuable feature of the Course.

Two students have recently been accounted worthy to conclude their training in English

Theological Colleges—Mr. W. M. Knight is now at Regent's Park College, Oxford, and Mr. A. McKenzie is at Rawdon College, Leeds. The thanks of all concerned is offered to the respective college authorities for making such developments possible, and to the many friends of the B.M.S. who have made contacts with these men and helped them to feel welcome in England. The secretary of the College Committee is Rev. E. H. Greaves, himself a distinguished son of the college, and his work for his *alma mater* over many years is greatly valued.

CLOSELY associated with the college and with the B.M.S. is the Calabar High School for Boys, which with a shorter history has rendered great service to Jamaica. Among its old boys is Mr. Philip Sherlock, B.A., Vice-Principal of the University of the West Indies, and in another field of fame are Messrs. McKinley and Wint, who have won international renown through their success in the Olympic Games. The school, which seeks to provide a secondary education for boys amid a Christian background, at the lowest possible cost, has now reached record heights in numbers and usefulness. Under the leadership of Mr. Murray White, B.Sc., the headmaster, assisted by a staff which includes Rev. C. Woodyatt, B.A., B.D., and Rev. Walter Foster, M.A., an increasing number of boys are having the privilege of a Calabar education. Indeed, the school is now facing the embarrassments of success, for more



*Rev. Keith Tucker, M.A. ; Mr. W. Murray White, B.Sc. ; and the Rev. D. W. F. Jolleyman, M.A.*

boys desire to come to Calabar than the present accommodation makes possible. With the removal to the new buildings upon the new site in the new year, there will open up greatly extended opportunities of service, and all will wish Mr. White and his colleagues well as they move forward to this great opportunity.

THE Baptist Young People's Spiritual Re-armament Conference, which since its foundation has been very closely associated with Dr. Sylvia Lowe, daughter of Hon. A. B. Lowe, a distinguished Baptist layman, is another important aspect of Baptist work in Jamaica. It meets once a year at Calabar for a week, when over 100 young Baptists from many parts of the Island come for the purpose of spiritual re-armament.

It should be noted that these aspects of Baptist work in Jamaica by no means exhaust the list, and that since this article is being written in England I cannot speak authoritatively of the measure in which some of them may be affected by the disaster of the hurricane. All sources of information indicate the very great hardships caused by that terrible event. Yet it is cheering to read of the hope and courage with which this calamity has been met, and Jamaican Baptists will welcome the constant prayers of the friends of the B.M.S. that their many-sided work may be restored and renewed for the good of that lovely island and the greater glory of God.



# 10,000 Miles on a Motor-Bike

By MARIANNE FREYE, Delhi

**10,000** MILES in and out and round about the main roads, back streets and slums of Delhi on a 1.25 c.c. "Francis" Barnett!

My motor-bike "Francis" is just ticking over to the 10,000 mark since July, 1949, and in this time it has seen many changes, many different kinds of people. When its life started, partition was over and thousands upon thousands of refugees had crowded into the capital in search of work and security. If I tell you about some of the places and people we have visited together, it will perhaps give an idea of the trend of life and work in this city.

Round the Francis High School, situated within the city wall, new tall buildings have been built—the pavements are lined with small wooden shops and Sikhs have crowded into the district. But five minutes away, across a main road, many thousands of Muslims are still to be found, only now beginning to move freely about the city again, and still finding only very restricted openings for the employment of their young men. Here are still many of the Muslim pupils who used to attend the Francis High School, now reading at home and still keeping strict purdah. There are only two houses where "Francis" finds time to stop, but there is always a warm welcome and a readiness to talk about the Christian faith. Muslims still remember the friendship of the past years, and the service Christians were able to render in the refugee camps of 70,000 or 80,000 people, set up on the outskirts of Delhi after the "riots." There is an open door here for us to enter.

Threading our way in and out of the narrow passages of the city, we leave the Muslim area behind us and emerge by the city wall in a slum where for many years a small Christian community has been established. They also have been very much affected by the events of the past few years. Many years ago it was decided that these Christians of low caste origin should remain amongst their non-Christian neighbours to bear witness to the new life they had found in Jesus. But for many of them National

Independence and the pressure of Hinduism has proved too great and, in the recent census, they entered themselves as Hindus. Many others try to make the best of both worlds, living within the old caste group, marrying their daughters in childhood to non-Christians, taking part in local *pujas* and customs, contributing to wandering sadhus, but also paying lip service to Christianity. Yet amongst them are Christians still standing firm and sure, attending regularly the services in the small wooden chapel which they have built on the roof and their children coming to the Sunday School, run each week by girls from the Gange High School. Many children from here have been admitted to the boarding-schools, where several have found Christ and followed Him in baptism.

Surprisingly, "Francis" is never ill-treated here, and I leave him happily while I climb up to the little wooden chapel on the roof for a meeting, or wander in and out of the houses down below. He is always safe when I come back and we chug off down the filthy gulley, narrowly missing naked babies, goats, cows, baskets of vegetables or a pile of hinges lying outside a small house in which many little boys are working presses. A group of boys and girls invariably cheers me to the entrance, often with a helping push behind.

So onwards for three miles through government quarters, each house often shared by two or three families, to the New Delhi shopping centre, where wooden refugee huts contrast oddly with the imposing three-storied façade of Connaught Circus, and on beyond to the suburb of Karol Bagh. The population here is three or four times what it was in 1947, and on all sides large blocks of flats are being built. The roads are crowded and the old residential area is given over to bazars. Here the rapidly-growing population has given an opportunity to open again the primary school closed in 1933 for financial reasons. Children are crowding in—60 per cent. of them Christians, the remainder Hindus and Sikhs.



*The writer sets out to work on "Francis"*



Each day there is Bible teaching, and it is quite a recognised thing that if you come to day school, then you come to Sunday school as well.

The growth of Karol Bagh has brought a challenge to build again the church which fell down in 1933, and it was amid great rejoicing that, on November 4th, the Rev. D. Scott Wells opened the new church, which is on the corner of a busy thoroughfare.

**B**EHIND the church lies a large Christian colony of clerks, teachers, etc. But "Francis" usually goes to another and very different area. He stops at rows of whitewashed mud houses, where tonga drivers and shoemakers dwell. Their children are dedicated, grow up and come to the school and church, but their parents really know very little of the Christian way of life. We are striving to make them literate, to bring the Bible and prayer into the home and to draw the parents back into the full fellowship and worship of the church.

Further on still we come to rough hillsides with old quarry pits on which mud huts have been crowded together, often very precariously perched. Here many poor Christians have built little huts, and it is a hazardous, switchback journey, in and out of the rough boulders, to visit them. Their neighbours are refugees from the Punjab, friendly and interested. Many of them are illiterate, and amongst these teen-agers there is quite a keen desire to learn to read.

"Francis" goes to very different areas as well. All round Delhi new housing estates are growing up. The Christians here are far away from a church and, gradually realising their need for prayer and corporate worship, they are starting cottage prayer meetings, Sunday services and Sunday schools. They welcome our visits and want our help with plans, books, pictures and other visual aids.

## LEPERS IN CONGO

Writing from Yakusu, Miss Varley says:—

**A** WEEK ago yesterday I crossed the river in the *Bosangi* (which means Helper) motor boat, with Mrs. Kerriman, of the Unevangelised Fields Mission, who is here with her husband on a visit. We arrived at the church in the leper camp ten minutes before the Sunday morning service was due to start, and as far as I could see, every one of the three hundred seats was occupied. Most of the folk were lepers. During the service a group of twenty youths sang a hymn and about sixty children sang another. Mrs. Kerriman gave an address based on the third chapter of John, which to the recent comers to the camp was not only good news but new news. Only thirty-five of the congregation were professing Christians.

**W**E only visit one place outside Greater Delhi, and that is Shahdara, over the other side of the great iron bridge which carries trains, motors, bullock carts, cows, sheep, camels, as well as monkeys, over the Jumna. In Shahdara there has been a lot of district work in surrounding villages in the past, and in the town itself there are many orthodox Hindus, whom the eighty-year-old Biblewoman can remember as Sunday school scholars and baptized members of the Church. Here also, however, are outstanding and glorious instances of Christians standing firm under opposition and petty persecution. In the little church is a sense of worship and service and corporate responsibility in which it is a joy to join. Here also is a primary school teeming with children, a large number of whom were refugees.

No small part of "Francis's" job is to thread in and out of bullock-carts, tongas and cycle rickshaws and hustling crowds in the innermost lanes of the city, visiting "old girls" of the schools or other young people of the Christian community who are out of work or unhappily married, or have strayed far from the fold. Sometimes the illness of the bread-winner or T.B. in the mother has brought untold distress. And when we grow sad from the seamy side of life, then perhaps the day will come round for the weekly Bible class with some of our Christian girls in a large non-Christian college on the outskirts of the city. Here, discussing the message of Jesus Christ for India and its young people of today, we catch some of the hope and vision that these young students have, and swing along the homeward way with renewed courage.

Yes, "Francis" has done yeoman service these two years, making all these various and scattered avenues of work possible. I hope he is good for many a 10,000 more!

## MORE NEEDS

Miss Varley continues:—

**M**ANY are seeking to learn more fully what it means to be a Christian. Classes for these are held on weeknight evenings by the nurses, of whom there are now four with State certificates and two not yet fully trained. These also care for the six hundred lepers in the camp. The building of the much needed dispensary is held up for lack of cement ordered months ago. The foundations have been laid and bricks shaped and burnt by the lepers from mud on the spot. The next crying need is for a school for about two hundred children. Gifts of £40 and £15 from two friends at home and in New Zealand have been received towards the total cost of £300. The lepers have promised to give what they can in cash besides giving their labour.



# The Three Things

IN his recent book, *The Christian Mission*, Canon Max Warren, the General Secretary of the Church Missionary Society, quotes from a broadcast talk by Professor John Welch to the effect that—

“In essence authentic Christianity says three things: there are no superior and inferior races; the message of Christianity is for all people, not for any exclusive group; and in Christianity there must be no racial and colour divisions—neither Jew nor Greek, but neither bond nor free.”

Exactly! We assent to this, for these three things are axioms of the Christian faith. The battle for them was fought and won in the Church of New Testament times. The evidence that the Gospel met the basic needs of Gentiles as well as Jews evoked the thanksgiving of the mother church in Jerusalem and resulted in its committal to the universal proclamation of the message. Because of this a new and wider sense of obligation took hold of its members and so the word ran swiftly to many countries, and in the fellowship that overcame barriers of race, colour, class and language many sorts of people found unity in Christ. Paul's declaration on Mars' Hill that God had made all nations from a common origin and that all are alike in their fundamental hopes, needs, fears and aspirations has many parallels in the epistles which formed the basis of instruction for those to whom they were written, and the instrument by which their purpose was shaped. And, looking to the far distance, the Apocalypse foresaw the time when the redeemed from every nation would gather as one body united in thanksgiving and worship before the throne of God.

THESE axioms have provided a motivating power for every missionary enterprise and church expansion through the centuries. Their acceptance produced men convinced that Christ died for everyone, that only in Christ could they and their fellows attain to fulness of life and that He alone could reconcile the differences and diversities by which mankind was riven. Because of this, early missionaries carried the Gospel to the untamed, militant tribes of Central and Northern Europe and to the backward peoples of our islands. In later centuries others also deliberately met and assumed loneliness, hardship, persecution and martyrdom in Asia and America in order that the word of life for the present and the hereafter might be offered to all who would heed it. Pity for the hapless and hopeless negro slaves of the West Indies and the Eskimos of Greenland stirred the Moravian Church to

embark on its outstanding consecration to missionary enterprise.

As in so many other respects, so in these matters we find Carey and his Serampore colleagues setting a standard. Their remarkable Covenant of October 7th, 1805, which they suggested should be read in every mission station three times a year, includes these five among its eleven clauses: (1) to set an infinite value on men's souls; (2) to abstain from whatever deepens India's prejudices against the Gospel; (3) to treat and esteem Indians always as our equals; (4) to guard and build up the hosts that may be gathered; (5) to give ourselves without reserve to the cause, “not even counting the clothes we wear our own.” The records show how fully and nobly they carried out these resolves.

A NOTABLE succession has followed them until this day. It cannot be easy for British and American missionaries to overcome innate feelings of racial superiority and class distinction. Self-discipline and divine grace are needed if all men are to be regarded as equals and if those of other nationalities are to be given preference. Only Christ, Who “emptied Himself and took upon Him the form of a servant,” and Who consorted with all sorts and conditions of people, including some of questionable character, can give His followers the grace they need for this.

THE revival of nationalism, the upsurging of opposing ideologies, and the appearance of bitter racial antagonisms call for renewed acceptance by Christians of the equality of all in the sight of God, of the universality of the Gospel, and of the true brotherhood of man. We need as individuals to shape our lives by these principles so that we may play a worthy part as builders of a new united world. Each church needs by the grace of God to eliminate class distinctions within itself, to emerge from its insularity and to take its due part in the presentation of the Gospel to its neighbourhood and to the bounds of the earth. The Church in every land needs a new baptism of the Holy Spirit that it may awake to the magnitude of its task and toil for its completion.

Let us look upon the peoples of India, Pakistan, Ceylon, China, Belgian Congo, Portuguese Angola, Jamaica, Trinidad and all other lands through the eyes of our Lord and as those for whom He died, and apply His standards to all human relationships. Only when that is done will the great prayer be answered, His Kingdom come and His will be done on earth as it is in heaven.

H. L. HEMMENS



# Reinforcements Wanted

## A CONGO CHALLENGE

By JOHN T. GRAY, M.B., Ch.B., F.R.C.S.E., D.T.M.

WITH almost bewildering rapidity Communism has taken possession and control of China. Missionaries have had hurriedly to leave the new young Church to the searching fire of materialism. There are those who believe that such a transformation is not far distant in India. So far in Congo we are grateful that there is no premonition of a like movement. The doors of opportunity stand wide. We Baptists have a sacred duty in relation to these opportunities, and they constitute a challenge to every young person who reads this article.

These wide portals which invite our entry today were opened at the cost of great sacrifice. Sixty-five years ago the Congo was a white man's grave, and any missionary who set sail for its steaming jungles and burning plains knew that scant respect would be shown for existence by the ubiquitous life-destroying diseases of that land. Some died ere they set foot on Congo soil. Some passed on a few days after arrival. Young wives buried courageous husbands, and men, who had eagerly anticipated the coming of their wives sorrowfully laid them to rest after a few short days. Nearly every mission station of these early years has its cemetery where lie the glorious dead of that first brave Baptist assault on Congo's heathendom. So heavy was the toll that many counselled withdrawal. "To what purpose is this waste of young life?" they cried. But the missionaries heeded not. "Give us more men to fill the gaps," was their defiant reply, and more men came. So were the doors opened.

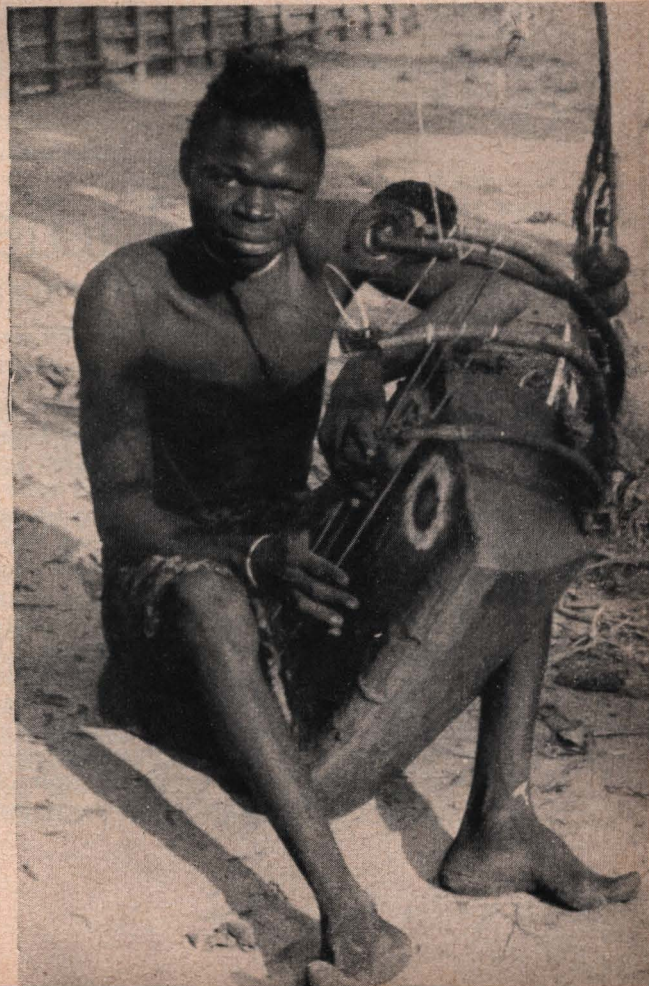
New drugs and wider medical knowledge have now removed the terrors of Congo's diseases. Malarial fever is rare, and the dread blackwater almost unknown. The work of the pioneers is bearing abundant fruit and the Church of Christ in Congo is a living reality. At Bolobo sixty years ago there were five church members. Today that number has multiplied a thousandfold.

In Congo weeds grow with devastating rapidity, and roads untended are soon hidden in the long grass and resurgent forest. Some of opportunity's highroads, bravely cut by intrepid pioneers, are being left and already there are signs of that all-concealing long grass and hungry forest coming back.

In faith hospitals were built to serve as lamps in the darkness dispelling the shadows of disease

and death by the double ministry of healing and preaching the gospel. Today hospitals in Congo are without doctors. *Pimu* was closed for one year. That door, meant ever to be open for the sick, was shut because no nurse and no doctor were available to keep it open. *Ntongo* today is without a doctor. *San Salvador*, where just over two years ago a new village had grown up of patients awaiting the arrival of a white medicine man, will again be without a doctor when Dr. Shields comes on leave. My own beloved hospital at *Bolobo* is at present without a medical man. Under great strain two missionary nurses are carrying on. All medical people in B.M.S. Congo are heavily overburdened. We praise God that some new doctors are preparing, but we need

*An Old Congo Musician*





more. "More men!" cried the dying pioneers and they came. Will they come today?

OUR missionary colleagues from China, their bitter experiences fresh in mind, urge upon us the desperate importance of training native leaders for the Church. We ourselves recognise this as an urgent need. Leaders of calibre, wisdom, courage and consecration are lacking in Congo today. Many more are required. How can we train them? We can only do it if we have more missionaries. At Bolobo, not ten years ago, there were on the staff three trained ministers and a boys' school teacher. At present we have one minister and one teacher whose furloughs will overlap, so that the school and church will become, in all likelihood, the responsibility of one new and inexperienced colleague. Projects for the opening of new posts in needy districts in the Bolobo area are perforce in abeyance. I know of four already established posts in different parts of the field, which are without resident missionary staff. How, in such circumstances, can we adequately train pastors, teachers and medical assistants? To meet this pressing need for trained African personnel, missionary reinforcements are essential.

Then there is translation work. How great is the need for more wholesome and helpful literature! Congo schools and Congo Christians are eager for it. But translation takes time. Time is the Congo missionary's scarcest commodity.

More time means more men. When the fever-wracked pioneers issued that call they came. Will young Baptists of 1952 be heedless?

The life of a Congo missionary is no sinecure. A trying climate, separation from loved ones, disappointments, all conspire, at times, to cast leaden chains about one's spirit. Acceptance of missionary service means a deliberate turning from any hopes of material advancement. It means a readiness to endure hardness gladly. Anyone who comes to Congo must be trained, or willing to undergo strenuous, long and difficult training. We need nurses, doctors, teachers, ministers, builders. All must be personally consecrated, and unshakeably certain of a divine calling. No humanitarian motive is enough, and any romantic emotionalism will not survive longer than three months in that exacting land.

To accept missionary service means what the world calls sacrifice, but the divinely-called and love-constrained Christian does not speak thus. Let James Chalmers speak for him. "Sacrifice?" he exclaimed when people said what a sacrifice it must be to leave the homeland to live and work among savages. "Sacrifice? To see people being transformed in body and soul, to see women and children discover for the first time the value of their own existence, to see men living for Christ in peace and goodwill and devotion to others, where is the sacrifice in that? It is the only rewarding life there is." Is your life rewarding like that?

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## An Indian Tribute

By GLADYS RUTHERFORD, M.B., Ch.B., D.T.M.

*Dr. Rutherford, now engaged in Indian Village Service, sends this note about her recent visit to Dholpur, a Native State*

DR. KAMATH, a Hindu woman doctor, is now in Dholpur, where I worked from 1925-1944. I was driving my car up country and stayed a night at Dholpur, not knowing what the conditions might be or who would be there. Dr. Kamath welcomed me very profusely. Crowds of people came round, including old patients and servants and their families, many of them weeping for "the good old days." Later, Dr. Kamath wrote: "I wanted to see you. I appreciate your work. You have spent the whole of your life in India and done so much for Indians. Compared to it, I have not done anything for you. I wish God will give me strength and courage to work and heal and look after poor people of my country. Our people, especially women, are

very backward. It is not their fault. You missionaries have done a lot for them. I should thank you for that. What we need is more 'missionary spirit.' That is difficult to find among our Indians. I wish some of our retired and other women doctors would go to villages and do some work as you are doing.

"You have done so much for Dholpur, but Dholpur is as backward and uneducated as when you first came. Sometimes I come to the conclusion that the hospital should be closed and there should be only health visitors instead of doctors, who will go to the people's homes and teach them how to live. They do not need medicine so much as knowledge of how to prevent disease and how to live a healthy life."



# In China Now

By O. NANCY  
BYWATERS,  
M.B., B.S.



*Travelling by Sedan Chair in China*

**M**ISSIONARIES who have had to leave China during the past few months have had a burden laid on their hearts—the burden of the urgent need for intercessory prayer on behalf of our Christian brothers and sisters in China. Why is prayer so urgently needed for the Chinese Church today? Before we can answer that question we need to know something of the conditions under which Chinese Christians are living.

Jesus said, “Ye shall know them by their fruits”. So it is by their fruits that we must judge the new movement that has taken control in China. There is good fruit as well as bad.

One of the good things the Communist Government has brought to China is a stable currency in place of the inflation and soaring prices of the pre-Communist period. In this country we do not know what an unstable currency is, but in China during and after the war, bankruptcy was a common affair in the cities. In one southern city, six months prior to the advent of the Communists, the dollar lost twenty times its value in two weeks. But today the housewife knows that dollars have permanent value, and it is a great feat of the new government that it has been able to restore faith in the currency.

Faith has been restored, too, in the government which is respected and its laws upheld. The corruption of government officialdom, which had been a byword when speaking of the Nationalist Government, has gone, for Communist officials have a deep sense of the responsibility of their

office and their duty to the party and to their country.

The programme of land reform also must be put on the credit side, for it has been born out of a real desire for justice, and for liberty and betterment of the lot of the poor peasant. Taxation is very heavy, but on the whole it is distributed with justice.

By the side of these good aspects of the new regime in China, however, must be placed some very bitter ones too. The order of the day is “Love your friend, and hate your enemy. Love your patriotic neighbour, but hate the enemies of the people, enemies of the State, spies and reactionaries. Accuse them and bring them to their reward.” From this ideology, that those who oppose the State are enemies of the people and worthy of death, arises all the machinery of police espionage and mass executions of which we read in the newspapers.

**W**HAT is the position of the Church in such a state? Is there the freedom of religion which has been promised by the government? The answer is that the Christian religion is tolerated in so far as it cuts itself off from the world and from the World Church, and conforms in every way to the pattern of life laid down by Chinese Communism. So programmes of religious activity in the churches are subject to scrutiny by local government officials, and in some places pastors may even have to submit sermons to the censorship of the government before



they are allowed to preach them. There are also restrictions on travel, not only of pastors and evangelists, but of Communist officials too. These restrictions have made it difficult for pastors to visit their people, and usually permits have to be obtained before journeys can be undertaken. One request for such a permit received the reply, "Do your work in the church, don't visit in the homes of the people"; and another, "Don't go so often." Churches, too, are often asked to take part in political campaigns and patriotic demonstrations, and church buildings are frequently commandeered for political meetings. Often the church is the only building in a village large enough for such a purpose.

Everyone has to undergo indoctrination, and this is not easy for Christians, for during the course of indoctrination, it is taught that all religion is superstition. But many Chinese Christians witness to their faith during this course of indoctrination. Others who perhaps have been brought up in Christian homes, but have never openly avowed their belief in Christianity, discover during the course of indoctrination that if they do not affirm that they are on the side of Christ, they will be forced into a position against Him. So they are brought face to face with the necessity for decision. In one southern city during the months after "liberation", when the school children and young people were undergoing intense indoctrination, so many young people asked to join the church that the pastors, evan-

gelists and lay workers were run off their feet visiting and interviewing the candidates for baptism. During a three-month period, three hundred people joined the church.

**G**OD is working in quiet ways in the hearts of men and women. During recent months there were several instances in hospital of those touched by His power. Two women who had been patients in hospital went back to their village and asked to join the church. While in hospital they had learned of the love of Jesus Christ. A woman who had been a patient in the maternity ward for a month was leaving to go home. As the doctor said goodbye to her and asked if she were a Christian, she replied that she had been a Christian for two weeks. The Chinese nurse in the ward had told her of the love of Jesus and taught her to pray. She was going to join the church in her own village.

My last two Sundays in China are very memorable. One was a baptismal service and the other a communion service when nine Christians were received into the church. As they were baptized the congregation sang the chorus

"Follow, follow, I will follow Jesus,  
Wherever He leads, I will follow my Lord."

What a difficult task that is in China today!  
But we can help them with our prayers. Will  
YOU help with YOURS?

## An Example in Giving

By ELSIE R. LEWIS, Delhi

**E**VERY class in the Gange High School, Delhi, had a collecting card. It was the aim of each class to bring at least £5, and every girl, Christian or Hindu, Sikh or Muslim, was doing something to add to the amounts of her class card. Some classes produced a short concert for the pleasure of any of the rest of the school who would pay a penny for that pleasure, after school on a Saturday morning. Some classes cooked Indian dainties and sold them to day scholars during the mid-morning break. With flowers from the garden small children made and sold buttonholes and hair garlands. There were offers of service, at quite extortionate rates, there were competitions, there were contributions brought from home after holidays.

Why? Like Moses of old, they had heard the Voice of God, saying "Speak unto the children of Israel that they bring me an offering and let them make me a sanctuary".

A school chapel! The idea has captured the hearts of boarder and day scholar, of staff, old girls and friends. Some are sending regular gifts. One old girl, promoted staff nurse, sent her first month's increment as a gift.

Not yet can it be proclaimed "Let neither man nor woman make any more work for the offering of the sanctuary". Only in vision do today's staff and students see a simple and beautiful House of God standing in the school grounds, the centre of the school's life, but they work and they give that the vision of today may be translated into the reality of tomorrow.



# Glimpses of B.M.S. Work in Ceylon

By GEORGE A. YOUNG

ON our journey from China to Britain, via South Africa, we were happily delayed in Colombo for ten days. This gave us an opportunity of seeing something of mission work in Ceylon. We stayed with our old China friends, the Rev. and Mrs. T. W. Allen. In the office and home of the Ceylon Secretariat the Allens are doing a grand job of work in a democratic, friendly and competent manner. The many Ceylonese pastors and teachers who come here with their problems go away cheered by the sane counsel and the understanding sympathy and love they have received.

Christian schools flourish here. It was a great joy to be invited to Carey College to address a thousand boys on *China Today and the Call of Christ to Youth*. What a moving sight it was to see the great hall filled with these Ceylonese students who were preparing themselves to go out and serve their fellow-countrymen in various walks of life! Afterwards we attended the Student Christian Fellowship where about two hundred members had a sort of Christian Endeavour meeting when two students gave short talks on *Prayer* and on *Thanksgiving*. We were impressed by the keen Christian spirit of this college. The Principal, the Rev. W. M. P. Jayatunga, and his charming wife showed us round the buildings. It was interesting to see two Buddhist priests in their saffron robes sitting as pupils in one of the classrooms. Each year, we were told, some of the boys are baptized.

NEXT day we saw another aspect of the work when we were privileged to attend the executive committee of the Ceylon Baptist Council. There were fourteen Ceylonese leaders and seven missionaries present, and we were impressed by the spirit of friendly frankness in discussion guided by the efficient Ceylonese Chairman, and by the relationship of equality and brotherhood which exists between Asian and European workers. Bright, indeed, is the future of the Church in

Ceylon when the responsibility for the advancement of its work rests upon the shoulders of such well-trained and Spirit-filled native ministers, teachers and evangelists.

After this meeting Mrs. Pearce kindly drove us through beautiful country up to the mountain station of Matale where we spent a pleasant weekend with another old China friend and colleague, Miss D. J. Curtis. She with Miss J. Blackaby showed us round the Girls' Boarding School where there are about two hundred girls from well-to-do homes of whom fifty were Christians. There is no religious teaching during school hours in this government grant-in-aid school, but much Christian teaching is given in Bible classes, Sunday Schools and Youth Fellowships. Many Christian wives and mothers have been educated at this school, and we were impressed with the opportunities which our missionaries have in school work. On Sunday evening we attended the Matale Christian Fellowship when over a hundred young people met in the C.M.S. Hall for hearty singing, Bible plays, and short addresses by Rev. Cyril Ratnaike and myself. Splendid efforts are being made to extend this youth work throughout the schools and churches and many young people are responding to the appeal to enlist in Christ's Crusade of Witness and Service.

NEXT day Miss Curtis showed us round Kandy where we visited the Temple of the Sacred Tooth, listened to part of a session of the Supreme Court, and saw the lake and other beauty spots. Then we caught our train which took us a wonderful ride round the mountains with magnificent views and down to the plain and back to Colombo. On the train we had friendly conversations with two young men, a teacher and a railway worker, both reading Communist literature—a reminder of the advance of Communism in Asia and the need to work while it is day.

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Cover Picture : A Rice Boat on the Canal near Colombo



# Baptisms at Balangir

By MALCOLM BRAND

NO baptismal service is without its deep significance, both for those who are the candidates and for the on-lookers, but recently here in Balangir we shared in one which seemed to have added significance.

During the few days before the Sunday fixed for the service there were the usual hours of examination, and eventually seven candidates were chosen as being ready for this witness. It was in the variety of their backgrounds and occupations that part of the special significance lay—for six of them were from the poorer class of our people, and of these some were coolies, while the seventh was the Sub-Divisional Officer of this district—a member of one of our distinguished Oriya Christian families from Berhampur. It was a joy to know that such a man was preparing to make his public witness, and yet there was a greater joy in the reminder that the love of God and its experience in Jesus Christ is the same for all, and that God is no respecter of persons. That reminder was to be impressed on us even more clearly in the service itself.

On the Sunday morning rain was falling steadily and at first it was suggested that the arrangements should be postponed, but, realizing that at this time of the year we might have to wait several weeks for a fine Sunday, we decided to have the service as planned. We therefore met together after the normal morning Sunday School and walked the half-mile to the nearby village tank, led by the Boys' Hostel *Boitok* (Singing Band) with their drum. On the way we passed several houses whose occupants watched us from the verandas, and we realised that many who would otherwise have been watching at the tank out of curiosity would now be kept at home. There were, therefore, a group of about fifty of our Christian community gathered on the borders of



*Balangir Christian Singing Band*

the rice fields by the flooded tank and sheltering under their umbrellas.

THE service began with some verses of a hymn and a prayer. After that the Rev. Jayananda Das, the pastor of our Balangir church, made his way slowly into the water. The first candidates were a

married couple, and they were followed by the wives of two men who had already been baptized, and after them came three men. The words of the pastor were hardly heard by us owing to the noise of the rain, but we shared in the service with our eyes and hearts.

To those who were watching, the message of the Gospel was again made clear as the men stood side by side in the water—the coolie and the S.D.O., so differently placed in social affairs and so different in their capabilities, yet equal at this moment in the sight of God through their faith. Together they seemed silently yet forcefully to be proclaiming the power of the Gospel to break down the world's barriers. Then, as Jayananda Das placed his hand on their heads, this was proclaimed from another aspect, for it meant that one from the background of a high caste family was receiving baptism at the hands of one whose forefathers until a few years ago would have been known as people of the Depressed Classes.

As we made our way homeward after the closing prayer, we were both encouraged and challenged by the wonder of the Gospel message which we are trusted to preach—that Gospel which has been declared in such words as those of the Apostle—"All have sinned and come short of the glory of God," and again, "In Christ there is neither Jew nor Greek . . . for ye are all one in Christ Jesus."

*Indian Monthly News Letter*



# Baptist World Alliance Sunday

FEBRUARY 3, 1952

## BROTHERS AND SISTERS IN CHRIST,

WE earnestly and fraternally ask that in every Baptist church in all parts of the earth our annual day of testimony, praise and prayer, shall be observed on the first Sunday of February, 1952, and that wherever possible an opportunity be extended for a special offering for the varied ministries of the Baptist World Alliance.

### I

Never was our testimony more needed than today. As the beloved James Henry Rushbrooke so often declared, "Our testimony as Baptists is two-fold: we stand for the Gospel; and we stand for Religious Freedom." Does any reader doubt the necessity of emphasis upon our testimony in today's frightened, broken world?

### II

Only the Gospel of the Lord Jesus Christ can redeem the souls of men, and in the words of Sweden's great preacher, Dr. N. J. Nordstrom, speaking at the Atlanta Congress in 1939, "None but changed people can change the world." Since Christ is the answer, let us renew our testimony throughout the earth on Baptist World Alliance Sunday, with every pulpit trumpeting forth the Gospel from the glorious text, "In None Other is Salvation."

### III

Religious Freedom, rooted in the soul's competency to deal directly with God, needs emphasis in every church in every land if we are to effectively meet the challenge of totalitarian doctrine and propaganda, so fervently and cleverly proposed throughout the earth today. Baptists, from the days of Thomas Helwys and Roger Williams, have held this precious principle, often at the point of persecution, and we may be called upon in our own day to suffer as did our fathers in the faithful witness which we must ever give.

### IV

Despite the stern character of the times, there is much for which we may give thanks on Baptist World Alliance Sunday. Reports of heroism and courage on the part of our Baptist people behind the Iron and Bamboo Curtains attest their allegiance to our blessed Lord, and of equal fortitude and loyalty is the witness which our people are giving in lands where ecclesiastical tyranny prevails. In lands where war has left its devastation, our people are gathering renewed strength and revival breathes in their heartening reports.

### V

Heartening, indeed, is the steadily developing fellowship and service of our Baptist Women and Baptist Youth in all areas of the earth. New ties unite these groups in regional and continental plan and purpose.

### VI

The world-girdling ministry of the Relief Committee of the Alliance has brought us closer one to another, and we give thanks unto God for this fellowship in suffering.

### VII

Baptist World Alliance Sunday will bring added blessing as we link our hearts in prayer, one for another—prayer to God for peace, prayer to God for understanding among nations, prayer to God for the coming of His Kingdom in all the earth.

F. TOWNLEY LORD,  
*President.*

C. OSCAR JOHNSON,  
*Past-President.*

ARNOLD T. OHRN,  
*General Secretary.*

LOUIE D. NEWTON,  
*Vice-President.*

WALTER O. LEWIS,  
*Associate Secretary.*

JOEL SORENSON,  
*Youth Secretary.*

## IN THE PICTURE

PROTESTANT work took a prominent place in the Commercial Fair held in Léopoldville, capital of Congo Belge, last August. The Protestant stand included a life-size photograph of a family of four at family worship with the father reading the Bible. Other exhibits were a cut-out map of Congo with Protestant mission stations indicated by red dots, a poster giving outstanding dates in the history of Protestant missions, a panel with photographs of church buildings and evangelistic activities, and a plan of Léopoldville showing the location of the five Protestant societies in the city.

## THE HARD WAY

THE old beliefs are not dead among the Africans. There is evidence of sacrificial rites to the spirits under a Christian-like cover, which is a great temptation to church members. To stand up against it may mean that the entire clan has to be opposed. One deacon has been called to the village tribunal to face an accusation of witchcraft. He was exonerated, but it was a hard fight for him. The same accusation was for another the opportunity for an impressive witness to his faith. He said, "I love Jesus and to Him I give myself completely".

SIMONE MERCIER



# FROM FAR AND NEAR

*WHAT does their arrival at their appointed station mean to new missionaries? A moment long looked forward to, but perhaps the reality is very different to what they had imagined. The first days are days of a great variety of new experiences and of big adjustments, physical and mental. The new missionaries and we to whom they come need your prayers that these new adjustments may be made with the minimum of strain, and that together we may go forward in the work to which God has called us.*

## Congo Statistics

**T**HE Congo Protestant Council has issued the following figures about missionary work there in 1950 :—

Missionary Societies	-	-	44
Mission Stations	-	-	271
Missionaries	-	-	1699
Congo Workers	-	-	23,787
Church Members	-	-	567,061
Enquirers	-	-	275,028
Schools	-	-	11,643
Scholars	-	-	390,889
Hospitals and Dispensaries	-	-	171
Patients treated	-	-	814,569
Consultations	-	-	5,611,688
Protestant Population	-	-	1,500,000

## In the Kond Hills

**D**R. McLAREN writes :—  
The little leper church at Srampanga has been rebuilt and some of the lepers' houses have been repaired. Upendro Naik, who is one of the masters in our middle school and warden of the boys' hostel, has passed matric. at the fourth attempt. We are especially pleased about this as several of us gave him tuition.

This success may seem nothing when seen by itself, but when it is remembered that the number of matric. passes from among our people can be counted on the fingers of one hand, it will be clear that it is a big thing here. This year four of our hostel boys will be sitting for matric.

## A Way through the Congo Forest



## Founding a Church

**D**R. McLAREN continues :—

I had the great privilege when out in Camp some weeks ago of visiting the village of Odiagaro which is reached by a tiny path through the jungle. Part of the way we followed the pug marks of a tiger. Here I baptized fourteen people, mostly young married couples who are founding a church, for these are the first Christians there. They are ignorant. I think only one can read. They are vastly outnumbered by the animists in their village and all the surrounding villages are entirely non-Christian, but as I saw their joyful witness to their faith in the Lord Jesus, I prayed, as I ask you to, that He may keep them in the hollow of His hand.

## Progress in Pakistan

**T**HE Pakistan Government has recently introduced compulsory primary education in East Bengal. I believe this will increase the opportunities for our primary schools in the villages. Meanwhile, the Middle English School in Dinajpur goes on. Recently twelve boys and several girls gave themselves to the Lord Jesus. We have been praying for a long time that this might happen. You will rejoice with us that the influence of the school, the constant Bible teaching, and the example of the staff, have borne fruit. This all culminated in a stirring appeal given by Mr. Green fresh from furlough. Please pray that God will keep these boys and girls, now receiving teaching in preparation for baptism, near to Himself.

J. KEITH SKIRROW

## More About Kimpese

**M**RS. SALMON sends this description of Kimpese in Lower Congo :—

Here we train the whole family. All the fathers are in either the pastors' or teachers' classes, or they are builders, labourers, laundrymen, cooks or agricultural workers. It is compulsory for all wives to attend school from 8 a.m. mostly till noon, and all their children from 6 to 8.30 a.m., and from 2 to 5 p.m. At the daily service in the church at 8 a.m. nearly everyone is present. This means a congregation of almost one thousand. The only absentees are those who are ill and women with babies under fourteen days old.

This is an ideal way to train up Christian families. They should be well established in faith and practice by the time they are placed in villages as teacher-evangelists. To realise the value of these four years in one place you need to see a group of incoming families in their first months here against a group of families in their last year of residence. This continuity is a great help. Each year from twenty-five to thirty families leave to take up their life work, and a new group of often thirty or more families comes in to begin training. All the men must pass an entrance examination, but there is no restriction on the women except that they must be church members.



## A Welcome Home

MISSIONARY interest and support in Stuart Road Church, Liverpool, have received a great impetus through the return on furlough of Miss Eva Waggott who has completed her first term in Trinidad. Sunday services which Miss Waggott conducted were followed by a praise and prayer meeting on the Monday, a special C.E. meeting on the Tuesday and a public meeting on the Wednesday. Miss Waggott shared in all these gatherings which were marked by increasing attendances, growing intensely in spiritual blessing. New links have been formed between the church and work in Trinidad. £16 5s. 6d. was raised for the Jamaica Hurricane Relief Fund and two cases of clothing were given. In the form of its welcome Stuart Street Church has set an example and has been enriched in its own life.

## The Children Keep at it

MOST readers of the MISSIONARY HERALD gained their first knowledge of missionary work and made their first gifts to it during their Sunday School days. The B.M.S. has long received a high percentage of its income from children. Evidence of the enthusiasm of Sunday Schools, Junior C.E. Societies and other organisations, continually reaches the Mission House. Here is one recent example :—

Janet Kendall writes about the newly-formed Junior C.E. Society at Street, Somerset :

"We collect for the B.M.S. each week and have already collected nearly £7, though our Society is not yet very big. Each month we devote one meeting to missionary work. We have made patchwork blankets, scrap-books, and weight cards, which have been sent to the Mission House."

Many Sunday Schools collect ship-halfpennies and farthings.



*A Highway Scene in Jamaica*

## U.C.M.E.

THE United Council for Missionary Education was formed in 1907 by representatives of six of the larger missionary societies and the Student Christian Movement, to produce books for use in study circles. During its history its range of publications extended until it could claim that it was publishing carefully prepared material for all grades "from the cradle to the pulpit". It has proved a highly successful venture in missionary co-operation which has had profound and far-reaching results. It has maintained its activities without calling upon the membership missionary societies for a penny of capital, and its latest report shows that it is continuing with vigour notwithstanding the rigorous conditions now obtaining in the publishing world.

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# Fellowship in Prayer

Based on the Prayer Calendar

*February 3-9.* Our prayers are asked for the Baptist family throughout the world represented in the Baptist World Alliance, for its Officers and Committee and for the blessing of God upon its work. Pray for fellow believers suffering hardships in the shape of isolation, want and persecution and especially for those in Russia and China cut off from contacts with other branches of the denomination.

*February 10-16.* No missionaries remain in Shensi province, China. We pray for the great work built up through sixty years in Sian, the provincial capital, with forty-six churches and groups of Christians, mostly Baptist in principle. Ask for grace and courage to be granted to pastors, evangelists and other church members, to the staffs of hospitals and schools and to all who are in any way charged with the furtherance of the Gospel.

*February 17-23.* Work in Shensi is also established in San Yuan, Fuyintsun, Yen'an and other centres in the north of the province. The church membership centres around chapels in many villages. Christ's followers have suffered much during the political and other upheavals for forty years and have remained loyal to their Lord. Pray that in adjusting themselves to present radically changed conditions they may bear strong and clear witness to the reality of their faith.

*February 24-March 1.* Remember at the throne of grace missionaries removed from their work in China, that they may be given clear guidance about their future. Pray also for leaders in the *Church of Christ in China*, for thousands of students in Christian universities, for Christians in positions of national and local responsibility, and that a new day of the Lord may appear in the midst of the present order of things.



# ACKNOWLEDGMENTS

(To 17th December, 1951)

## Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses :—

*General Fund* : Anonymous, £2 ; "In memory of the late R. Wilson Black," 10/- ; Anonymous, "In memory of a dear sister," £5 ; A *Baptist Times* Reader, 10s. ; Anonymous, A Thank Offering, 5s. ; Anonymous, per Baptist Union, £1 ; C. M. Bluck, £1 10s.

*Medical Fund* : "In loving memory of Margaret, 7th December, 1947," M. M. F., £1.

*Gift Week* : "M. C. J.," £30.

*Women's Fund* : A Christmas gift for our King : In memory of a very dear friend, 5s.

## Legacies

THE following Legacies have been gratefully received in recent months :—

		£	s.	d.
Oct. 17th.	Mrs. A. L. H. Sinclair	..	100	0 0
22nd	Miss B. Cory	..	1,500	0 0

		£	s.	d.
24th.	Mrs. S. E. Worthington (Women's Fund)	..	13	0 0
26th	Miss M. Trevor Jones (Women's Fund)	..	200	0 0
27th	Miss J. O. Butterfield	..	20	16 6
30th	Miss E. Dennes	..	518	1 2
31st	Miss R. A. Robinson	..	500	0 0
Nov. 3rd	Mr. J. Harries	..	2	2 0
7th	Mrs. A. H. Goldfinch	..	100	0 0
14th	Mr. J. Quick	..	300	0 0
15th	Mrs. A. Ashworth (Medical Fund)	..	100	0 0
16th	Mr R. W. Smith	..	9	7 10
17th	Miss M. H. Jolly	..	100	0 0
	Mrs. E. A. Burson	..	563	12 3
24th	Miss L. A. Hobbs (Medical, £10 ; B.T.L.A., £15)	..	25	0 0
28th	Mrs. E. Lord	..	50	0 0
30th	Miss G. M. Baker	..	264	11 10
30th	Miss R. A. Robinson	..	80	0 0
Dec. 5th	Mr. W. C. Boyne	..	100	0 0
12th	Mrs. D. Batt	..	200	0 0

## MISSIONARY RECORD

### Arrivals

22nd November, Rev. and Mrs. A. C. Elder, from Sanyuan.  
 26th November, Rev. F. S. Drake, from Tsinan.  
 30th November, Rev. and Mrs. G. A. Young, from Sian ; and Miss M. Clark, after a visit to Canada.  
 1st December, Rev. J. E. Young (by air), from Yalembo.  
 3rd December, Miss J. I. Bell, from Sanyuan ; Rev. E. L. Wenger, from Barisal ; Miss M. Freye, from Delhi ; Miss J. McT. McLellan, from Ludhiana ; Rev. B. F. W. and Mrs. Fellows, from Cuttack ; Miss H. Walley, from Bhiwani ; Miss W. N. Baker, from Palwal ; and Miss E. K. Hope, from Patna.  
 19th December, Rev. and Mrs. R. F. Richards, from Ntondo ; and Miss E. Motley, from Quiboccolo.

### Departures

16th November, Rev. R. F. and Mrs. Tucker and children, for Delhi.

5th December, Rev. K. and Mrs. Tucker and daughter for Kingston, Jamaica.

15th December, Mrs. J. C. Garside, for Belgium, for study.

### Births

20th November, at Udayagiri, to Rev. W. E. and Mrs. Thomas, a son, Christopher Morton.

28th November, at Berhampur, to Rev. M. L. and Mrs. Brand, a daughter, Mary Ruth.

### Death

9th November, at Bristol, Mr. H. L. Taylor, Vice-Chairman of the Society, Honorary Member of General Committee, and Treasurer, 1930-1945.

## BAPTISTS IN INDIA

The first meeting of the Baptist Union of India, Burma and Ceylon since the war took place in Cuttack from December 29th to January 1st. It is estimated that Baptists and others who practise believers' baptism in India and Pakistan number 1,250,000. The President of the Union, the Rev. R. M. Bennett, B.A., B.D., of

the Canadian Baptist Mission, has written about rapid advance among the hill tribes in the Assam Area where 75,000 Naga hillmen are members of Baptist churches. This new work in the Naga Hills and particularly in Restricted or Prohibited Tracts is probably the most extensive area of evangelism in the world today.

## THE BAPTIST MISSIONARY SOCIETY

93, GLOUCESTER PLACE, LONDON, W.1.

Telephone : WELBECK 1482



# MISSIONARY HERALD

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THE FIELD IS



THE WORLD



# The Gospel in a Changing World

By J. DAVIDSON, Belgian Congo

MUCH of our missionary thinking is geographical. We think in terms of square miles, of areas rather than of people. This is specially true of Congo, where staffing and other needs are gauged by the vastness of the area served even though its population may be sparse. A small densely populated area appears less imposing on a map. And statistics proving that the missionary district of a station covers 50,000 square miles are impressive, even though the population is small and dwindling. This is poor strategy, whether missionary or military. In spiritual as in earthly warfare it is man that matters first and last. The concern of the Gospel is with man.

A study of population trends in Belgian Congo reveals the fact that the rapid economic and industrial development of the colony has brought into being great and growing cities where a generation ago the village was the largest unit of population. The pace of such development was quickened by the war, and as Congo has the largest reserve of raw material for atomic warfare in the whole world, such a process is likely to continue. Thus we have such cities as Léopoldville, the capital, Elizabethville, Jadotville, Costermansville in the great mineral belt; Stanleyville, Luluabourg, Matadi and so on.

Léopoldville has now a population of more than 200,000 Africans and over 10,000 Europeans. Even twenty years ago, the African quarter was spoken of as the "native village". One small church in the mission grounds was then adequate for the population. Today that church is used only for services in English and French, for Europeans and English-speaking Africans from the Gold Coast, Sierra Leone and elsewhere, for with the growth of the city the population has moved far away.

There are two large churches in the native city and in addition an army hut is being used in a newly built-up area where the government has a building programme for 20,000 houses. The total seating capacity of these is about 1,500, less than one per cent of the population. It is an inspiration and a privilege to preach to the crowded congregations in these churches. Services are also held in the prison and in the police camp. There is also an opportunity in religious

broadcasting, though a recent government regulation requires that the address be read by a Belgian national. Church choirs share in this ministry, and gramophone records of hymns they sing are eagerly bought up.

Extensive educational work has been carried on by the B.M.S. amongst boys and girls, though school buildings are primitive, inadequate and unhygienic. Though children under instruction number over 1,000, Protestant parents are often obliged to send their children to Salvation Army and Roman Catholic schools. Though educational work has grown in volume and the work of the Church has extended, and though the population has greatly increased, the European staff has remained more or less stationary. In fact, staff available for direct church and evangelistic work is less today than thirty years ago.

BUT what of our African brethren? True, some of these give valuable, even indispensable help, but there is a dire need in the Church today of trained men to meet educated Africans on their own level. Trained men of any kind can command high salaries in business, and many African Christians who were trained for the service of the Church in missionary institutions have preferred comparative wealth to comparative poverty in the service of the Church. It is worth remembering that the earning capacity of a well-qualified Congolese clerk is greater than that of a missionary.

Experience in other parts of the world in recent changes demonstrate clearly that sooner or later the Church must become native to the soil where it has been planted. That requires pastors, teachers, evangelists, leaders. The recent papal encyclical, commemorating the 29th anniversary of the epoch-making missionary encyclical *Rerum Ecclesiae*, stresses the point that the object of Roman Catholic missions is not only to preach Christian truth, but to establish the Church with a hierarchy of its own, chosen among the people. Without doubt this is the most urgent task facing Protestant missions in Congo today, not only the training of leaders but the building and establishing of a Church that will throw up worthy leaders.

I do not believe that we have yet reached the stage when we can sit back and let our African



brethren take full responsibility. A certain maturity is necessary. But the process has been hastened sometimes by a desire to shelve responsibility and a reluctance to face facts. The present position seems to call for co-operation and partnership, as is the case in the African political world.

Clearly missionary work in an urban area such as Léopoldville calls for a different emphasis as compared with work in the bush.

We face a de-tribalised community drawn from many Congolese and foreign tribes. Tribal traditions have lost hold, and in such circumstances there is grave danger of a moral and spiritual vacuum. Heathenism is no longer the stark heathenism of the forest. It has acquired a genteel veneer, not of European civilisation necessarily, but of European heathenism.

Urban centres attract to them young, ambitious and educated elements from the rural areas. It is often the case that such elements have a far more thorough preparation in French than many missionaries. Others speak Portuguese and even English. Large numbers of these, educated in mission schools, are all too often either on the fringes of the Church, or outside. Social problems are very serious. The corner-stone of African tribal life, namely marriage, has no longer the old meaning. Even in the Christian community of Léopoldville, marriage has an element of instability right from the start.

Bars for the sale of beer exist in large numbers in the city. A man can get drunk on every street. Allied to drink is prostitution. There are large numbers of single men in Léopoldville. Their plight is a sad one. With primitive accommodation very often, poor food, far from their homes, is it any wonder that so many of them are attracted by the brilliant lights and the blaring radios of the bars and the well-dressed prostitute?

In recent years the government has brought



*Commercial Congo : An office in Léopoldville*

out women social workers for work amongst women. They carry on valuable work in teaching sewing, home-making, etc., and often approach the missionary to help with family affairs. A large commercial concern has organised a social club for its workers. Not long ago an important official told me that the authorities view with deep concern the serious social and moral problems of the city, and regard every penny spent on social welfare as a moral investment.

**B**UT what of the Church? What of the mission? Where do we come in? No-where. The devil may have 150 social centres, but we have none. How often has one remembered what a social centre meant to men in wartime! A place where men could meet to read, to write, to pray and to play with their fellows in a Christian atmosphere. In a city like Léopoldville, such a centre might have saved many from being drawn into the current and vortex of evil living. A great leakage from the Church might have been prevented, and who knows how many others might have been won for Christ by some such expression of Christian love in service for Him?

Ours is a gospel of redemption that claims the whole man. We cannot escape its social implications. Is there no place or time for a cup of cold water in the Master's name? If education and medical work are recognised as social expressions



of Christianity, why not this? The preaching of the gospel is a divine imperative. This is the divine example of Him who came to serve. Christian love can express itself in many ways :

“For love has a hem to its garment  
That trails in the very dust.  
It sweeps the dust of the streets and lanes,  
And because it can, it must.”

This is but to illustrate one of the needs that has arisen in Congo by what we call progress, and by the growth of great centres with special urban problems. There is a vast population at the door, and clearly a new strategy is required for a population greater than that of the joint fields of action—enormous areas—of two mission stations or more. The Christian population, including Roman Catholics and members of the Salvation Army, is but a small percentage of the whole. There is a great heathen population, making Léopoldville not only the largest unevangelised, but the largest unoccupied, field in the whole of Congo.

**T**HE gospel is changeless in a changing world, in a world where men who knew only spears and bows and arrows are helping to produce atomic bombs, where men who had never seen beyond the forest were called only a few years ago to join in the world struggle, where still greater changes and upheavals may be ahead of

us. Yes, the gospel is the same gospel of redemption through the Cross of Christ. That does not mean, however, that the spiritual armoury of God is still at the bow and arrow stage. The whole armour of God is adequate to every new challenge and to changing conditions in a revolutionary age. The gospel is timeless, but methods of presenting it may change just as successful methods of work in a primitive tribal community may be inadequate and even unworkable in an urban area.

Any revaluation of missionary problems in Congo today must reckon not only with a changing population but with a changing outlook and mentality on the part of the people. The emergence of great urban centres, the concentration of people in mining and other industrial areas and the depopulation of tribal areas, have shifted the centre of gravity of population. Such changes call for missionary strategy of a high order not only on the part of individual missions. The problem is too big for that. It requires to be studied and tackled by the missionary body as a whole.

Military strategy is determined by the dispositions of the other side. Missionary strategy likewise cannot afford to follow what may have been successful under certain conditions in the past. The One whom we serve and in whom we believe is of today and tomorrow as well as of yesterday. The gospel is not static but dynamic, and God is marching on.

# A Visit to the Kond Hills

By VAUGHAN WALTERS, B.A.

**D**ID you ever hear of Krupakondo, Balliguda and Konjamendi? Until a few months ago I would not have known whether they were place names or the names of men and women. But now each name conveys something to me and speaks of the dawn of the Gospel over the jungles of the Kond Hills.

During a visit to the Kond Hills, I could not refuse the invitation of the Rev. W. Ewart Thomas, B.A., and Miss Barbara Boal to join a missionary party on a two days' tour of some of these villages. So early one morning, in the Mission Land Rover, we set out. In spite of the treacherous condition of the road it was a good journey through mountain ranges and thick forests.

Our first stop was at Raikia. Already we were in a new world. To me it was not India; we seemed to be outside time and beyond space—yet

there was a Christian welcome. Both the mud-huts and the happy open-faced people seemed to have grown up out of the earth itself. Poor in possessions and small in stature, these people had the wiry hardness of wild animals and the child-like alertness of a primitive people. My Hindi was of no use, but that did not matter, for they laughed and spoke with eyes and hands. What I liked about Raikia was the eagerness of the people to show me their church. It was well that they *did* show me, otherwise I would not have known that it was a church. I entered the thatched-roof mud-walled primitive construction. I thrilled with joy with the thought of the Gospel having reached these simple people. One thing will ever stand out in my memory of the church at Raikia, and that was a huge ant-hill to the side of the low mud platform that faced the congregation.

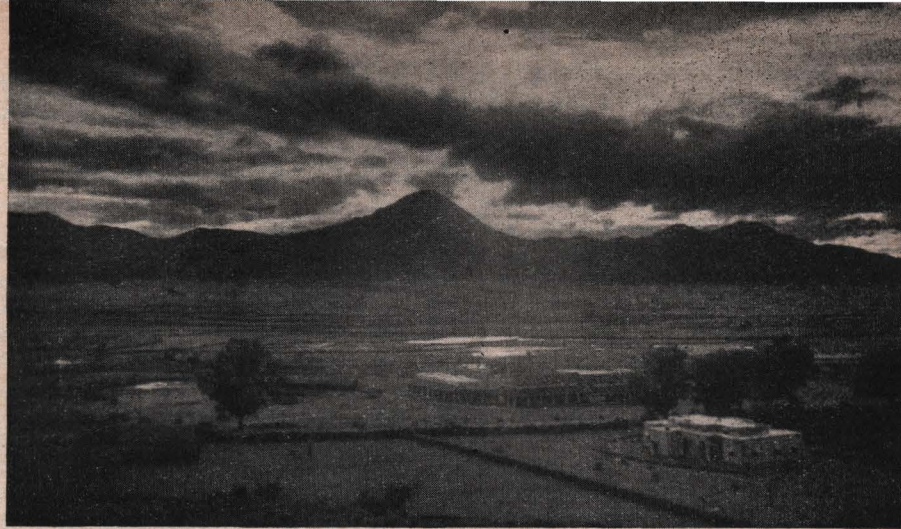


Many an attempt had been made to remove it but the ants saw that it was there again by the next Sunday! Even the Kui ants could not be dislodged from the sanctuary of God. But how easy it is to dislodge some of us, who make any excuse for not attending the place of prayer!

OUR next stop was in Krupakondo, a village off the beaten track. Again our first introduction to this village was the church. It stood outside the village gate as if it were the guardian angel of all who entered in and passed out. We were to spend the night in Krupakondo, so you can well imagine my thoughts and feelings as to how I was to deal with the situation that confronted me. Everything was primitive with all the advantages of civilisation tucked away somewhere beyond the far horizon. There were ten Christian families in this village. The non-Christians along with the Christians gave us a rousing welcome. Arrangements had already been made for the ladies to stay in the church building, while Mr. Thomas and myself were to stay in the typical one-roomed Kui house of the village pastor. It was a never-to-be-forgotten experience. Pastor Sondru was the embodiment of Christian joy. One could not but be at home in his simple abode and in the fellowship of his Christian experience. The power of Christ to break down the barriers that divide men was manifested to us anew.

That evening all the Christians assembled in the church where the district superintendent, Dinabondo, conducted the service. The message was delivered by Jaganath, the secretary of the Union. He spoke on *The Bread of Life*.

The next morning the whole village congregated outside the church to wish us farewell as we went on our way another twelve miles into the Kond Hills. We visited another of the sixty churches scattered throughout this mountainous and wild country. This time it was Balliguda. Again and again I was reminded of Paul as he visited his congregations in the mountain tracts of Asia Minor. I realised anew what it must have meant to him in physical endurance, without mentioning the problems to be solved in the midst of the new converts. So it was here. With the breaking of the dawn over the Kond Hills the light revealed problem and tragedy.



*Sunset in the rains over the Moorshead Memorial Hospital, Kond Hills*

WE now turned our faces homewards. On the way we stayed a few hours at Konjamendi. The mud church there, spacious and airy, was also used as a village school on weekdays. I was fascinated with a crude drawing on the mud wall, behind what was supposed to be the pulpit. It was the drawing of the tree of life culminating in the Cross. I thought again of the Cross which originated as an instrument of death and destruction but was fashioned into an instrument of life.

You will remember the illustration of the celebrated surgeon caught by bandits while in a dangerous part of China. In the bandits' lair lay one of their number, dangerously ill. An operation was performed by the surgeon, who was without his instruments, on the unconscious body of the bandit, and it was done largely with the bandit's own dagger. The surgeon used a weapon of evil, made for destruction, to accomplish an act of healing and life-giving. So the Cross, made for destruction, was fashioned by Christ into an instrument to cut out evil, hatred, barbarism and sin from the heart of man. This was manifest in the tracts of the Kond Hills, where fifty years ago the forces of fear and evil, wrong and death, reigned supreme. Now the shadow of the Cross is slowly cutting out the evil and the wrong, the fear and death, from the hearts of these simple, primitive people. It was there, manifest in the fine hospital at Udayagiri, and in the churches and Christian homes scattered throughout the valleys and hills of the Kond country. It made me think again of my own personal debt to the Christian pioneers of old who brought the healing of the Cross to bear on our country. It is my prayer that you, along with me, give ourselves more faithfully to the work of Christ in our midst.



# One Needy Corner

By MARGARET W. JENKINS, M.B., Ch.B.

THE ward faces south, looking out on a yard where a lilac tree grows. Beyond are the windows of the main corridor running along the north side of the women's wards. To the left the yard is bounded by a small cross passage connecting the main corridor with the row of men's wards. Away to the right the large windows of the operating theatre can be seen. There is often a good deal of bustling in and out through the door beside those windows, and they are not infrequently brightly lit when the rest of the hospital is dimmed to one shaded lamp per ward.

This is the outlook from the verandah with six beds where men patients with pulmonary tuberculosis spend their days and nights. The treatment of such patients is always a problem. They need prolonged rest. The beds are few, the patients many. It is never easy to choose those who will benefit most in the shortest time. Results, from the medical point of view, are often discouraging, partly due to overcrowding and lack of sufficient nourishment at home. But contact with the patients is always a lengthy one. The stay in hospital is preceded and followed by a period of attendance at the out-patient clinic, and from the spiritual point of view this branch of work has proved most worth while. Here it is above all necessary to treat not only the disease but the patient. A plan of treatment is mapped out and explained to him, and his co-operation secured before he enters hospital. He comes in, treatment starts, and then the problem of occupation begins.

It is rare to find a man patient illiterate, so here is one immediate opportunity. The stock of books in Chinese for lending is not large, but includes stories—*The Sky Pilot* and *Silas Marner* among them;

biographies, e.g. those of Helen Keller and Booker Washington; books for the thoughtful, such as *Does God Really Care?* and Stanley Jones' *Victorious Living*. Best of all are the Gospels, light and easy to hold in bed, and whole Bibles for those who can go further.

A PART from reading what can they do? Some help by making gauze or cotton-wool swabs for sterilisation. A "library" of jigsaw puzzles gives many interesting hours. Some of those who, seeing such things for the first time have repeatedly insisted that they can't do them, have sometimes turned into the most ardent jigsaw fans! The occasional illiterate patient provides occupation for both staff and fellow-patients, as they help him to recognise and write characters. Then there are daily ward services to listen to, and occasions (all too rare) when the gramophone arrives, with its selection of Chinese hymns and sermons, and sometimes music as well. The visit of the evangelist is an opportunity to propound questions and discuss the day's reading, or one of life's knotty problems, and many friendships of spiritual value have been formed in this way. But when all is done there is much time left for meditation, and often—towards the end of the hospital period—we see what God has been doing in these quiet hours.



A Corner of Sian Hospital

THERE was the member of our staff who had caused concern, for he seemed to be slipping away from spiritual things. Then what seemed a tragedy for him—and for us—brought him into one of those verandah beds, where in reading, thinking and talks with the evangelist he found spiritual renewal. There was the



man once servant to the missionaries, who had been living where no church existed, and had gradually dropped Bible reading and prayer. In hospital he met his Lord again, and left with a fresh sense of indebtedness to the One who not only goes on forgiving but also recommissions in His service, and a humble resolve to witness for Him in His strength. There have been many in whose hearts the living seed has been sown, and a few in whom we have seen it springing up into eternal life.

AS everywhere else, many different types are met—the apathetic, the over-anxious, the over-active, the resentful, the humorous, the grateful. Among the latter Mr. Groom stands out. He was a young man from a Christian family, another member of which we knew well. Three years previously another hospital had helped him by a small operation, but now his symptoms had recurred. We took him in, but he did not materially improve, and after some months a big, two-stage operation was decided upon. He was helped by reading the life of Robert Morrison, and because the doctor was a busy person, rather than delay the ward round, Groom wrote a letter telling of what it had meant to him to realise what God could do with one life given to Him. When the last missionaries

left the hospital he had completed his final operation, and was contemplating returning home. His grateful heart prompted a gift of Chinese embroidery to his doctor on which he had written, “The Lord’s grace is vast and great.” Besides this he presented an ordinary grey button with the question, “Do you know what this means?” “Yes, that is right,” he replied to the missionary’s guess. “We want our two countries to be brought as close together as possible. When you get home tell your people how much we in China long for this, and how greatly we want peace.”

IN the busy, overworked life to which we have left our Chinese doctors, will this service to the tuberculous be able to continue? What of those who have gone away with the word of God in their hearts? Will it be plucked away in the process of Communist indoctrination, or will it spring up and bear fruit? What of those who leave Christian fellowship behind, and face not only a physical battle with a chronic illness, but a spiritual one against the forces of materialism? What of those who have just tasted the bread of life and long for more; will they be fed? These are questions to which we have no answer, for there is no possibility of hearing from China. But how many of them and others also, lie within our power to answer through our prayers?

## WHEN THE CLOTHES ARRIVED

By THE PRESIDENT OF CALABAR

AMONG the donors of clothes to relieve hurricane distress in Jamaica many are no doubt readers of the *MISSIONARY HERALD*. It seems suitable, therefore, to write something about the distribution in this magazine. The first point to be emphasised is that there was never an appeal more relevant and justified than my appeal for clothes for Jamaica. In many areas, as soon as it has become known that the Baptist minister has made a distribution of clothes to the most needy members of his churches, many people have come to the Mission House pleading for aid. Some have walked many miles to emphasise their own plight, others have been at the Mission House at break of dawn in the hope of having a chance. All this has been happening after many other organisations have been busy in the distribution of relief. The plight of many people is indeed pitiable, and the numbers in distress are very large. Generous indeed as was the response of British Baptists, we could easily have used ten times the amount of clothing we received for the needy ones in our churches alone.

The next thing to be emphasised is the deep and touching gratitude of our Baptist people here for what

has been done for them by Baptists in Britain. Ministers who have come for a box of clothes for distribution have looked with real gratitude upon the long line of boxes piled high upon our verandah at Calabar, and have asked if I knew who filled their particular box so that they could send thanks to the donors. Letters from our people have come in to me full of gratitude. I select one which comes from the senior deacon of the Browns Hall Baptist Church, a little church high up upon the hills where the hurricane winds played havoc with the crop. The letter asks me to “say thanks to the people in England who were so kind as to send out the clothes for us,” and adds, “Merely saying thank you is not enough, but God knows from the depths of our hearts how thankful we are for them.” I can assure every donor of the deep gratitude felt by the recipients.

It remains to be said that we can always do with summer clothing. There will always be a grateful heart for any such parcel which should be sent to the Wants’ Department, B.M.S., 93, Gloucester Place, London, W.1, marked *Second-Hand Clothing for Jamaica*.



# Advance in Congo

By H. J. CASEBOW, B.D.

IN August, 1951, a Commercial Fair was opened at Léopoldville, capital of the Belgian Congo. A number of foreign countries and an especially large number of Belgian business houses participated in it. That fact, and the numerous tractors and mechanised labour-saving devices for road-making and agriculture which were displayed, indicates the tremendous strides that have been made in commercialising and industrialising Congo in recent years.

Certain halls were set aside also to show how Congo had advanced culturally. In these halls both Roman Catholic and Protestant Missions showed exhibits of their social, medical, educational and religious activities. On the right hand of the entrance to the first hall a stand displayed something of Roman Catholic evangelistic effort in the country, and on the left was a similar stand for the Protestant Mission evangelistic work.

Both of these stands displayed a life-sized photograph. The Roman Catholic photograph showed a group of Congo lassies wearing the veil, having taken the vow as nuns. The Protestant photograph showed a Christian family—a life-sized enlargement of the accompanying photograph. It is a picture of Samuel N'kamba and his wife and two children to whom he is reading the Bible. Samuel is a deacon of our Lingala-speaking church in Léopoldville, and is an office worker in the city. The photograph depicts the aim and object of our missionary endeavour, which is to bring the Gospel to bear on the whole life of the African and to make the Bible central in the home. It is a picture of an African and his family very much changed from the one generally conjured to mind by the average person at home, and it shows that Congo is rapidly advancing along with the rest of Africa and the eastern world.

The industrialising and commercialising of Congo has resulted in the creation of great centres to which Congo folk gather from villages hundreds of miles distant from one another. A sixth of the population is to be found today in these centres. In these centres Congo growth comes up against tremendous temptations, and but for the work of the missions many would go under.

WE thank God that before Western civilisation made its impact on Congo the Christian message was being heard in the villages of the land, and that when the people began to flock

to the new towns and centres many went as Christians and joined up with the churches that were established there.

Samuel N'kamba is an office worker, but that fact should not give the impression that our churches draw that type of person only. One of the outstanding marks of our Congo Church is its cosmopolitan nature. In the Church tribal barriers are overcome. Lingala, the language used in the church to which Samuel N'kamba belongs, is the *lingua franca* used by many of the up-river tribes. In the Church no difference is made to a person in respect to his tribe. Nor is a person treated differently in respect of his job. Manual workers and clerks, rich and poor, ignorant and educated, sit shoulder to shoulder. With Samuel on the diaconate are manual labourers, and workers in the docks, factories or railway. Neither are women excluded from church office. Every Congo diaconate that I have had anything to do with has had its women members, and in that respect they are in advance of some of our churches at home.

The coming of the Gospel to Congo has meant the uplift of womanhood and the sanctification of the family life. The photograph of Samuel N'kamba and his family reminds us of the great responsibility carried by our Congo mission work, not only to give the people the Bible in their own tongue, but also to teach them how to read it for themselves. All the work of education on the Congo is the task of the missions. Schools must figure in the forefront of our efforts at evangelisation. We must push forward the work of education of the young for it is from among them the future leaders of society and of the Church will be drawn.

In Léopoldville, out of 64,000 children only 16,000 attend school (Roman Catholic or Protestant). Our B.M.S. school premises are grossly inadequate, and we have to refuse many children entrance through lack of room. It is a sad fact that some of our Christians feel compelled to send some of their children to Roman Catholic schools, thus causing division in the home. Such a condition of things should not be, and we look forward to the time when adequate provision can be made to meet this great need.

Samuel N'Kamba and his family show what has been done by Protestant Missions in making Christ known and loved by the people of Congo. But for every such family there are very many in





*Samuel N'Kamba at Family Worship*

which Christ is not honoured and where the children roam the streets, the prey of evil in countless disguises. The untended, uneducated child of today becomes the violent irresponsible member of society tomorrow and, maybe, the leader of movements that will have significance over-

reaching by far the limits of the country that generated them. Congo is a land that is advancing rapidly, and we must see to it that Christian advance does not lag behind, but must indeed push ahead so that the Congo of the future may be ruled and guided by enlightened Christian leaders.



# Our Missionary Task in the Homeland

By H. R. WILLIAMSON, M.A., B.D., D.Lit.

President of the Baptist Union of Great Britain and Ireland



*Dr. Williamson*

**W**HY am I, whose life interest has centred in the B.M.S., now writing about missionary work at home?

First, because the spiritual and moral state of the homeland has led me to think of Great Britain as a mission field, not of course quite in the same way as we think of India, Pakistan, Ceylon, China, Africa, or elsewhere. For we are not challenged here, as there, by alien religions. But widespread ignorance of the Bible and the Gospel, and a general apathy towards the Church amongst our own people, coupled with the prevalent craze for gambling and other forms of exciting escapism, and the serious decline in personal and public morality which our papers and the law-courts reveal, present a stirring challenge to all Christians to deeper concern and greater sacrifices in an all-out effort to "win the homeland for Christ".

Secondly, we cannot overlook the fact that large numbers of aliens, who have been under Christian influence abroad, become disillusioned during their residence in this country, either because of the fewness of those who attend the churches, or the lack of evangelistic zeal in the churches, or the failure of the churches—as they think—to influence the social order. So they tend to lose such faith as they had in the centrality of Christ and the importance of the Gospel and the Church, with the result that when they return to their own countries, their influence counteracts rather than promotes the work of Mission and Church there.

Thirdly, we are realising more and more how closely the interests of the Baptist Union and the B.M.S. are interlocked, and that it is only as more people at home are brought to Christ and into fellowship with His Church, and only as the spiritual life of the Church is deepened, purified, strengthened and expressed in practical ways, that the resources in prayer and faith, life and money which the B.M.S. needs will be forthcoming.

**N**OW it is just for the promotion of these aims that the campaign represented by the Home Work Fund, for which I appeal, was launched. For it is this which makes possible pioneering work on new housing estates, on which £1,480 was spent last year. In the same period, out of our 3,000 churches no less than 550 which could not of themselves fully maintain a minister or deaconess were enabled to do so with grants from this Fund amounting to £40,000.

Again, 30 deaconesses out of the 50 now serving the denomination with exemplary courage and devotion were partially or wholly supported in this way. Likewise the Deaconesses' training college with nine students; the Haven, which last year gave a loving welcome through its Door of Hope to 71 unmarried mothers; the Adoption Society which, supplementing the work of the Haven, found Christian homes for 53 unwanted babies.



SPACE prevents any detailed record of the wide ranging and multifarious activities of the staff of the Baptist Church House under the leadership of Dr. Payne. But mention must be made of the Women's Department, responsible as it is for the direction, among other interests, of 1,050 branches of the Baptist Women's League ; of the Lay Preachers' Federation with its army of 5,000 lay preachers, who between them conducted 65,000 services last year ; of the Departments for the promotion of Temperance and Moral and Social Welfare ; and of the Youth Department which works in close association with the Young People's Committee of the B.M.S. Last, but not least, there is the vitally important work of our General Superintendents, and of our Local Associations.

Such in briefest outline are the activities which the Home Work Fund enables us as a denomination to carry on together, and to do for each other, with the one great aim of extending the Kingdom of God in this beloved homeland of ours.

READERS of the MISSIONARY HERALD will doubtless know that the organisation and promotion of this Central Fund owes a great deal

to the tireless and able advocacy of the Rev. B. Grey Griffith, B.D.

This is but one instance of the way in which the work of the Baptist Union and the B.M.S. is becoming more closely linked by personal ties, as it has always been linked by common obligation and purpose to win Great Britain and the World for Christ.

For all these reasons I earnestly appeal to all to consider prayerfully the appeal of the Baptist Union for £50,000 to enable it this year to fulfil its share of our one task. The Treasurer has calculated that if every member of our Baptist churches gave us 6d. a month, the target would be reached. Others inform us that if each member gave 5d. a week, all current financial needs both of the Baptist Union and the B.M.S. would be met.

Shall we not therefore in the light of all that God has done for us and through our Saviour and Lord, and in face of the desperate need of our own country and of the whole world for Christ, offer the extra penny, and make specific plans to contribute 6d. each week so that by the blessing of God there may be definite ADVANCE of His cause both at home and abroad.

## TO OUR READERS

### An Important Letter

DEAR BAPTIST FRIENDS,

Through the kindness of the Editor we are able to address you in the columns of the MISSIONARY HERALD.

The Baptist Missionary Society and the Baptist Union have both to deal with the problems involved in continuously rising costs, including the maintenance of the ministry at home and overseas.

Some of the problems arising, including the possibility of both bodies having to make special appeals this year and next, have been very carefully discussed between the officers of both organisations, and as far as possible we are arranging that the presentation of appeals shall be mutually advantageous.

The interests of the B.M.S. and the B.U.

are in many ways identical, and Baptists are greatly interested and concerned in both. Strong churches in the B.U. mean strong supporters for the B.M.S. Strong missionary churches are strong in witness at home.

As Treasurers each of us is vitally concerned in the other's prosperity and we wish each other the best of success. In no sense do we come into rivalry, and we most heartily together commend to our churches both these great Societies. Please pray for us both and do your utmost to help us.

ERNEST BROWN,  
Treasurer, B.M.S.

ARNOLD S. CLARK,  
Treasurer, B.U.

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*Cover Picture : Hindu Temple at Srirangam : The Outer Court*



# A Visit to Some of the Affiliated Colleges of Serampore

By V. E. DEVADUTT, M.A., B.D., Th.D.  
Officiating Registrar, Serampore College (University)

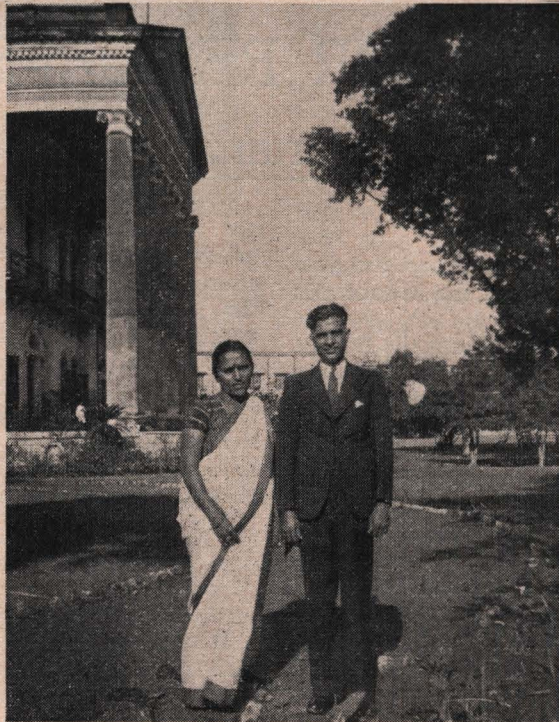
MANY people realise that Serampore College is not merely a College of University grade but is itself a University, exercising the rights of a University in the Faculty of Theology. Indeed, it can exercise its rights as a University in an unlimited number of Faculties without the need for any further legislative sanction, if it only had the necessary financial resources. How many know that as a University, Serampore is the oldest of modern Universities in India, older even than Calcutta? It was in the year 1827 that the King of Denmark gave Serampore College a University Charter. In the year 1845, when Serampore was sold to the British, the British expressly recognised Serampore College as a University in the Treaty of Purchase, and agreed not to interfere with its status and rights as such. Calcutta University was founded in the year 1857, and is thus our younger sister, though more powerful—a fact which we do not grudge.

During the last pujah vacation I had the privilege, as the officiating registrar of Serampore University, of visiting three of our affiliated colleges. The first was the United Theological College of South India and Ceylon at Bangalore. This college has rightly earned a great reputation for itself as a Theological College. It has trained successive generations of men for the ministry of the Church, especially in South India and Ceylon, and some of these men are now trusted leaders of the Church. Yohanon Mar Thoma, the

Metropolitan of the Mar Thoma Church of Malabar, and D. T. Niles, an ecumenical figure, are but two among the many illustrious sons of the college. It has always tried to combine high academic standards with the demands of practical training. I could discern this during my visit. I was invited to participate as a lecturer in their Annual Extension Course. The course extended over a period of nearly a fortnight, and the lectures given dealt with a variety of subjects catering both to the practical and academic interests of students. Immediately after the Extension Course, the students and some of the staff went off on a ten-day evangelistic tour and when they returned, though physically tired, they were full of enthusiasm for the work of Christian Evangelism.

Bangalore is a fine place, a great University centre, with a very agreeable climate throughout the year. The United Theological College is located in a compact compound, all the students and most of the teachers living in the compound itself. They have good buildings.

The contribution of the United Theological College is to be judged not merely by the training it gives to future ministers of the Church. The college seems ever willing to serve the Church in many other ways. It has a Missionary Language School attached to it, and also a Y.M.C.A. Secretary's Training College. Its staff actively helps especially the Church of South India in numerous ways. A most recent development is the association, if only



*Professor and Mrs. Devadutt*



indirectly, of the Christian Institute for the Study of Society with the college. Many people in the south hope that this college will in course of time become a centre for advanced studies and research in Theology. I left the college, after a brief visit, with the sure conviction that great as the past was of this college, it had in store a greater future, and with a grateful heart that the management of the college was in the hands of men of vision.

ONE of the youngest of the family of Serampore Colleges is the Kanarese Union Theological Seminary at Tumkur, a place about forty miles from Bangalore. This college is of the L.Th. grade, and does not have many students yet. One unique feature of this college is the complete indigenous architecture of practically all its buildings. And yet the whole design of the buildings, thoroughly indigenous as it is, is so simple that you do not feel anything artificial about it. Even in Santiniketan (it does not abound in indigenous architecture) where you have an attempt at regaining something of the simplicity of the true India, you have a feeling that there is something strange and out of the way. Tumkur campus gives you none of that feeling. You step into something truly indigenous without noticing the fact!

THE third College I visited was Tamilnad Theological College, Tirumaraipur, only sixty miles north of Cape Comorin. Something is happening here silently, for which many an educationist in India in the sphere of secular education has been pleading for many years. The instruction is mainly in Tamil. Every L.Th. College affiliated to Serampore teaches the L.Th. courses in an Indian language. From that point of view, Serampore in some ways has advanced far ahead of many Indian Universities. But in the Tamilnad Theological College they give in-

struction in Tamil beyond the L.Th. grade. They are still affiliated up to the B.D. standard, though from next year their affiliation will only be for the L.Th. They do not intend lowering their standard of instruction. They want to maintain the present standard and teach even as they are teaching now in Tamil! Tirumaraipur has falsified the theory that if you instruct students in any Indian language but expect them to write the examination in English, they will make a poor showing. Some of the best results in the B.D. in recent years have belonged to Tirumaraipur. It is the quality of the whole enterprise obviously that counts, and not just one activity in it. As a total enterprise, i.e. the quality and devotion of its teachers, the serious purpose of its students and so on, Tirumaraipur is an example to many bigger colleges, especially in secular education. Their example is not merely in teaching through the medium of Tamil. Most colleges can now switch over to teaching in Indian languages. Their example is in that they have maintained through such effort a high standard of education. A further point about Tirumaraipur is that it is a true Rural University! It is in a rural area, and it serves through its students a rural area.

Tirumaraipur was formerly an Anglican College. Now it is a college of the Church of South India. Various past traditions are represented both among the staff and students. I was struck by the spirit of co-operation and the developing sense of oneness that I witnessed in the college community, though its existence as a college of the United Church is only since a short while ago. There is no attempt at a forced uniformity, but all are learning something from each other; and this is one of the places which will show to others in South India what growing together into oneness means—and can mean. I also hope that out of this college there will come a truly Indian form of worship and liturgy.

**THE SOCIETY'S BOOKS WILL CLOSE FOR THE YEAR  
ON MARCH 31st**

All monies should be sent on or before that date to the

Acting General Home Secretary,

93, Gloucester Place,

London, W.1.



# FROM FAR AND NEAR

*WE resolve that we will not spend our generation in grieving because of unfavourable circumstances. We will not look at the clouds which threaten, nor listen to the winds which blow. We will rather look with confidence toward the Captain of our salvation. We will listen quietly for His orders of the day. With faces set resolutely forward, doing our duty, trusting in God, and resting content with whatever may be our Lord's appointment, we press on to do His will.*

BAKER JAMES CAUTHEN

## Carey Church, Calcutta

OF all congregations in the world, the church worshipping in Carey should have a world vision. The inter-racial character of our Church still keeps up its tradition. Eleven young people have been baptized during the year on confession of their faith in Christ as Saviour and Lord, and these include Indian, Anglo-Indian, Chinese, West African and European. Two red letter days in our past year's programme were valedictory services when we sent out three young missionaries—Olive and Kenneth Wong to work amongst Chinese in Singapore, and Archie Shear, a young Anglo-Nepalee, to work at Raxaul on the Nepal Border with the Regions Beyond Missionary Union. These three young missionaries are winning their way to the hearts of the people and being used of God in the spread of the gospel. Archie hopes some day soon to be able to take the gospel into Nepal.

Winnie Bonner, a young Indian graduate, is also a member of our church, and is travelling in India conducting special evangelistic campaigns and speaking

at convention meetings. Another missionary member of our Church is Miss Macdonald, who is working with the Mission to Lepers.

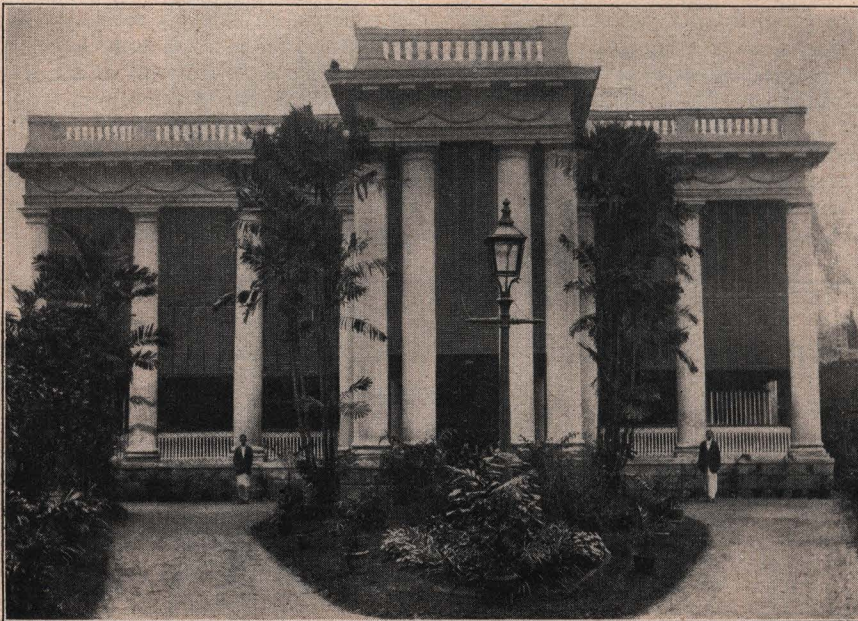
We know other young people who have heard the Call and are quietly waiting on God to open the way for training, willing to go whithersoever He leadeth. We miss these fine young Christian men and women as they leave Calcutta, but what a joy to have this fellowship with them as they respond to Christ's command, "Go ye into all the world and preach the Gospel." It may interest you to know that the missionary offerings from Carey Church since January, 1951, have been over £200. We aim to raise much more during the coming year, but this giving has been a great encouragement to us and a blessing to the people of our church.

W. A. & V. M. CORLETT

## Advance in Calcutta

THE Rev. W. C. Eadie, who has recently returned to India after furlough, writes :

"I am writing this on my second day back in Calcutta, so I can hardly say much yet about the situation here or about our work. For the present I am glad to report that the work at the Howrah Church seems to have been well maintained since we went home in March. Our Hindi-speaking evangelist, Mr. Philemon Mandal, has been well justified by the reports I am already getting of the good work he has been doing. Not only has he kept going the open-air preaching work (except for a few weeks during the rainy season),



Carey Church, Calcutta



the Scripture selling and the Hindi service at our main centre, but he has begun work at Bamungachi, a village on the borders of Howrah. There he has gathered a large group of Hindi-speaking Christians and enquirers who work at that railway centre, and they are already urging that a church should be established there. I have promised to pay a visit in the next few days to see for myself. Last month there were two baptisms at our Howrah Hindi service, one of the candidates being a convert from Hinduism who became interested in the gospel through what he heard in the open-air meetings at the church gates. So far as I can judge, the interest in the gospel message that we felt was growing before we left for furlough is still strong. With the coming of the cooler weather we are planning a programme of steady intensive work. Pray that we may be able to take advantage of the present opportunity, and that from it there may come the conversion of many precious souls.

### News from Dinajpur

**MISS EDWARDS** includes the following in her annual report :

"We are rejoicing in a late ingathering when all hope of the harvest had gone. The seed was sown twenty years ago by one of our girls in the village where she lived. She was the only Christian there. Quite a few people were drawing near to the Kingdom when the Tempter came and drew them away. At the time that this happened Mr. Edmeades, who was here then, predicted that their rejection of the gospel and their choosing to remain as they were would involve them in course of time in distress and evil. And so it happened. Just recently they came and asked for a teacher to be sent to them. All that Mr. Edmeades prophesied has come to pass. And now a number of these people have accepted Christ and have been baptized. So, long ago the word was spoken by one of our pupils and, although many years have passed, it has been accepted at last."

### Men's Conference at Swanwick

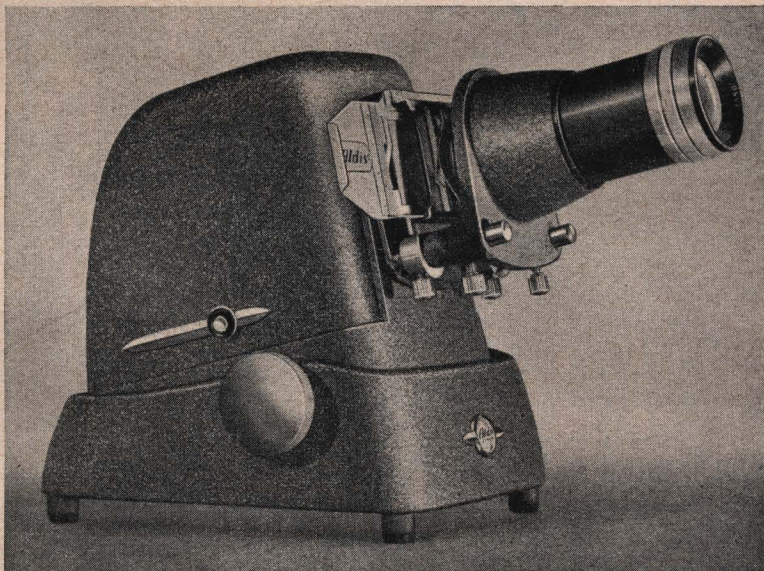
**THE** Baptist Men's Movement is to hold its Annual Conference as usual this year at The Hayes Conference Centre, Swanwick, Derbyshire, from 14th to 17th March (Friday evening to Monday morning). The theme is *The Power of the Living God*, and the speakers will include the Rev. Wm. MacIntyre of the Church of Scotland, Mr. Clifford Kenyon, M.P., Pro-

fessor J. N. Schofield of Cambridge, Dr. Ernest A. Payne, Dr. H. R. Williamson, Mr. J. D. Mortimer of Wallingford, and the Rev. Victor E. W. Hayward. During the Conference Mr. H. L. Hemmens will induct Mr. Leonard G. Mann of Reading as his successor in the Presidency of the Movement, and the closing communion service will be conducted by Mr. J. T. Lockhart of Glasgow. All men will be warmly welcomed, and booking forms are available from the Secretary, B.M.M. (Mr. K. W. Bennett), 93, Gloucester Place, London, W.1.

### In South Lushai

**MRS. RAPER** writes :  
"Two of our Christian evangelists returned from their deputation tour this week, and last night they gave their reports at a united meeting in the Zorlang church. The building was packed, and lots of people stood outside. In a month they visited twenty-three villages and met with great enthusiasm everywhere. They did not ask for money, but spontaneous gifts amounting to Rs. 90 were made to them, and they have asked if we could use this money for buying books in the Chakura language, and for anything else they might need for their work."

## THE ALDIS "300" FILM STRIP PROJECTOR



### PRICES

TF/1 "300" Projector complete with 4" lens, 300w. lamp and Slide Carrier. £25 5s. 0d.	TF/9 Film Carrier, with two spools. £4 5s. 0d.
TF/15 Standard Carrying Case in black vulcanised fibre on stout metal frame, lined felt. £2 5s. 0d.	TF/25 De Luxe Carrying Case in pressed steel takes Projector, Film Carrier, Slide Carrier, two lenses, Film Strips and slides. £3 18s. 6d.

Order your projector from the  
**BAPTIST MISSIONARY SOCIETY,**  
Visual Education Dept., 93, Gloucester Place, London, W.1.



# Fellowship in Prayer

## Based on the Prayer Calendar

*March 2-5.*—Prayer in this, the closing month of the present financial year, centres round *Home Administration*. This week we remember before God missionaries on deputation work, and pray that their presence and messages may be with power, and that the churches may respond through new interest and giving. We pray also for the Assistant Secretaries, some of whom will shortly retire, and give God thanks for the goodly succession.

*March 9-15.*—Sunday is *Home Work Fund Day*. We seek God's blessing upon churches and ministers, especially those whose lot is hard, and pray that the grace of generosity may be granted to all members, so that financial needs may be met. Pray also that missionary auxiliaries—Girls' Auxiliary, League of Ropeholders, Teachers' Association and Men's Movement—may be used for the furtherance of the Gospel abroad.

*March 16-22.*—Give thanks to God for consecrated

young men and women offering for missionary service, and pray that others in university and college, school and home, may hear the call of God to give life-service to Him. Pray that students overseas may be introduced to Christ during their stay in this country.

*March 23-29.*—Among a variety of subjects on the Prayer Calendar, offer praise for the loyalty and devotion of missionary secretaries, councils, collectors and other advocates throughout the churches on whom much depends, and through whom the work of the Society is presented and its support gathered.

*March 30-April 5.*—The financial year ends on March 31st. Offer praise for the triumphs of grace in the Lushai Hills where in two generations almost the entire population has been won to Christianity. Pray for missionaries and people amid rapidly changing conditions of life, and for their missionary efforts among neighbouring tribes.

## MISSIONARY RECORD

### Arrivals

- 22nd December, Rev. J. Sutton, from Chengtu.  
23rd December, Rev. W. S. and Mrs. Upchurch and children, from Sikang.  
30th December, Rev. W. T. and Mrs. Morgan, from Delhi.  
3rd January, Miss F. G. Cann, from Chandraghona.

### Departures

- 6th January, Mr. B. Edwards, for Kimpese.

- 11th January, Rev. J. B. and Mrs. Middlebrook, for Colombo (for a brief visit); Miss H. E. Smith, for Palwal; Miss I. D. Johnson, for Balangir; and Miss M. C. Moon, for Ratnapura, Ceylon.

### Marriages

- 14th December, at Cuttack, Rev. Thomas Irfonwy Bowen to Miss Catherine Mair Davies.  
28th December, at Dacca, Rev. Alexander Archibald Somerville to Miss Barbara Shearer Macintosh Grant.

## ACKNOWLEDGMENTS

(To 11th January, 1952.)

### Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

*General Fund* : Anonymous, "In memory of the late Mr. G. H. Batstone," £2; Anonymous, £1;

Anonymous, Belter 151101, £2. (Received in November) : Anonymous, 10s.; Anonymous, 10s.; J.D., 2s. 6d.

*Jamaica Relief* : Anonymous, 5s.

## NO ROAD ISLAND

By MURIEL R. BOOTH. (3s. 6d., postage 3d.)

JAMAICA needs our prayers and thoughts more than ever now as she begins to build anew much that was destroyed through the hurricane last year.

These six stories of Nelson, who is seven and lives with his large family on one of the very small West Indian Islands, will help the children to understand how Christian boys and girls work, play and praise in home and church in these parts. It will be a great help to teachers, leaders and mothers of the 6 to 8 year olds.

## THE BAPTIST MISSIONARY SOCIETY

93, GLOUCESTER PLACE, LONDON, W.1.

Telephone : WELBECK 1482



# MISSIONARY HERALD

APRIL 1952 • PRICE FOURPENCE



THE FIELD IS



THE WORLD



# The Theological School, Cuttack, Orissa

By B. F. W. FELLOWS, B.A.

**A**MID many regrets at leaving India, one satisfaction remains, namely, that I was able before leaving to see the new buildings of the Theological School, Cuttack, completed. The old buildings near the government hospital were requisitioned by the Government of India during the war and later purchased by the Government for extensions to the hospital.

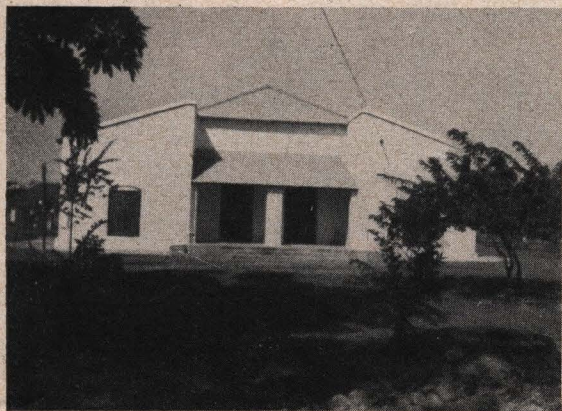
The new site is close to the Baptist Church in Mission Road, almost opposite the Mission Girls' School, and not far from the Stewart School and Science College, the Orissa Mission Press and Christ Collegiate School. The compound of the Theological School includes a block to accommodate twenty unmarried students, and another block to house sixteen married men with their families. The latter block is in a walled-off part of the compound and contains also a house for the tutor, the Rev. J. K. Mahanty, B.A., B.D., who acts as Warden. In between these two blocks is the house for another tutor, the Rev. S. Patra, B.D., who is the Warden for the single men's hostel. The school building itself is in front of the single men's quarters, and is actually the old thatched bungalow, occupied by past worthies—Miller, Bailey, the Pikes (father and son), Howells, Millman and Wilkins—remodelled (the bungalow not the worthies!) and re-roofed to form a fine hall, three commodious class-rooms and a library. The house of the Principal, the Rev. B.

Pradhan, B.A., B.D., adjoins the compound in which all the above buildings are situated.

We thus have a fine set of buildings which will be a great asset to the Church in Orissa. With the exception of the Principal's house all the other buildings, either entirely new or altered, were completed with the money obtained from the Government for the old buildings, and a grant from the American Baptist Mission of Rs. 45,000. The total sum would not have been sufficient if the work had been handed over to a contractor. But it was done by an experienced builder under the supervision of Mr. Pradhan, who also purchased materials, bricks, timber, cement, lime, etc., thus saving hundreds of rupees. It was also he who thought of the possibility of altering the thatched bungalow, an idea which really brought the whole scheme into the realm of possibility, having regard to the money available.

**I**HAD the honour of opening the single students' hostel in 1950. In the following year the married students' block was declared open by the Rev. H. I. Frost, M.A., of the American Baptist Mission, and named the Phillips' Hostel in memory of Dr. Phillips, a former Principal of their Bible School at Midnapore, the Oriya section of which is now merged in this united Theological School. Their grant of Rs. 45,000 was made to provide accommodation for married students whose wives could receive training with their husbands. At the dedication of the hall and class-rooms on October 13th last year, the President of the Utkal Christian Council, the Rev. A. Andersen, and other representatives were present and took part.

Although only the American Baptist Mission and Churches fully unite with us in this training institution, students come from the Canadian Baptist Mission field in South Orissa. It is hoped that full co-operation with the Churches in this area will soon be brought about. The Lutherans in Orissa have not yet found it possible to join us in this task of training. They have their own separate institutions. But it is fervently hoped that with the Churches in India drawing closer together, institutions such as this will become more and more centres of co-operative effort. This will ensure a regular supply of students and



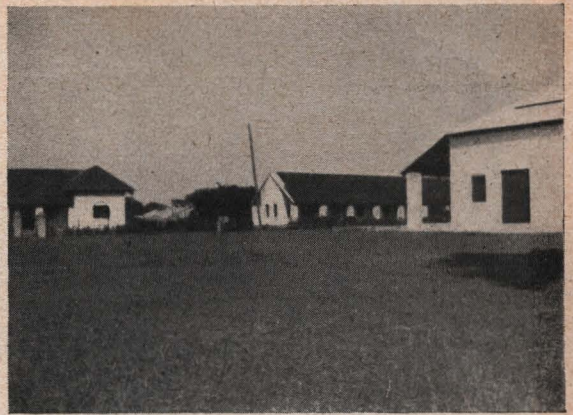
*Theological School*



make for greater efficiency. The aim is that the students of this Theological School shall take the Serampore L.Th. diploma. It will then be affiliated with Serampore College. One student, since leaving the School, has continued study and hopes to sit for the L.Th. examination as an external candidate.

**L**AST year there were twenty-three students in residence—a record number. Ten were from our area, eleven from the American Baptist Mission Field, and two from the Canadian Baptist Mission. With the wives and children they made a big family. It was possible to hold the Christian Home Festival Week on the compound in the way in which it would be celebrated in a small Christian village. The majority of the students came either from the scheduled castes or hill tribes, such as Konds and Santals. This is a significant fact. The newer Churches are those that are sending men for training. These men are naturally good speakers. It does seem as though God has chosen once again “the weak things of the world to confound the things that are mighty”.

All the teaching in the school is in the vernacular, and the course of study is designed to give the student a good knowledge of the Bible and of Christian truth. Church History is also an important part of the curriculum. Opportunities are provided for open-air evangelism, Sunday School work and the conduct of services in village and town churches and at the Leper Asylum. Stress is laid on the importance of developing the spiritual life of the students. It is impressed upon them that they cannot preach Christ unless they dwell deep in His fellowship. During the last twenty years it has been my privilege to take the Homiletic classes in the school, and I have in the classes tried to lay emphasis on that very thing.



*Some of the Buildings*

**O**VER fifty students have passed through the school during these twenty years, and it is inspiring to think of them at work in the different towns and villages of Orissa. They are faced with many difficulties and need all the help that can be given them. I regret that there is so little helpful literature for them in the vernacular—very few commentaries and no concordance. Some of the men have sufficient English to make use of a concordance in English, but the price is prohibitive. I wish it were possible to present a concordance to each student passing through each year. What a chance here for a generous friend! Text-books and commentaries are being prepared, but a Bible Concordance will have to wait until the new revision of the New Testament in Oriya has won acceptance.

I would like to enlist your prayers for this institution that God's blessing may be upon it for the increase of His Church and Kingdom in Orissa.

## SPRING ASSEMBLY, 1952

### MISSIONARY GATHERINGS

**Monday, April 28th.**—11 a.m. Introductory Prayer Meeting. Bloomsbury Central Church.

**Tuesday, April 29th.**—1.30 p.m. Women's Meeting. Bloomsbury Central Church.

2.45 p.m. Annual Members' Meeting. Bloomsbury Central Church.

**Tuesday, April 29th.**—4.45 p.m. Medical Tea. St. Ermin's Hotel, Caxton Street, Westminster.

**Wednesday, April 30th.**—11.30 a.m. Annual Missionary Service. Westminster Chapel.  
6.30 p.m. Annual Public Meeting. Westminster Chapel.

**Thursday, May 1st.**—7.30 p.m. B.U. & B.M.S. United Young People's Rally, Royal Albert Hall





*Union Church, New Delhi*

# A Free Church in Free India

By F. N. CARPENTER, H.C.F., M.A., B.D.

**I**N New Delhi, the capital of India, there stands a church which is a witness to what Baptists and Methodists can do when they come together. When the Imperial capital was built, three Protestant religious groups were alive to the importance of providing places of worship. The Ecclesiastical Establishment of the Government of India secured a site near Viceregal Lodge to build an Anglican Church. The Methodists, whose main interest there was in chaplaincy work among troops and Government servants, also received ground. The B.M.S., while realising that Europeans could not be ignored but must be cared for, nevertheless felt a burden for the Anglo-Indians and Indian Christians who would come to work in New Delhi, and obtained an excellent site near to what was to be the main shopping centre. It was in the providence of God that a decision was made by the Baptists and the Methodists to combine in erecting a building

worthy of the name of God and of the capital of India, and thereafter to continue co-operating in the ministry and fellowship of the Church. The Baptist site was chosen, and in 1927 the church was opened. It was given the name Free Church to distinguish it from the Established Church and to indicate that people of all denominations, whatever might be the country of their origin, could find there a spiritual home. The Rev. A. J. Revnell, who was for many years Superintending Methodist Chaplain in India and who died recently, and the Rev. A. E. Hubbard, of the B.M.S., must have had great cause for satisfaction in the knowledge that God had set His seal on their vision and their work.

The arrangement was that the Methodists and the B.M.S. should provide pastors for alternate periods of three years. The affairs of the church are managed by a representative Committee. When Lord Linlithgow became Viceroy he



desired to attend services conducted by his own chaplain, and the Church of Scotland was allowed the use of the church during the winter season for morning services, the usual congregation being permitted to worship with them.

**D**URING the war, owing to the coming of additional British troops, the population of New Delhi increased, and office staffs instead of being transferred to the hills in the hot season, remained in the city. Similarly, the Church of Scotland chaplain continued to hold his morning service throughout the year. In Britain today there are thousands of men and women to whom the Free Church is a sacred place where they met their Lord face to face in company with others bearing the same burdens. Wesley Lodge, the home of the Methodist padre, was thrown open to them, and such was the fellowship of that place that nowadays in Britain three Annual Reunions of "Wesley Lodgers" are held in different centres. Great credit is due to the Rev. Cyril Davey, the Methodist Chaplain, and the two Baptist R.A.F. Chaplains who ministered in the Free Church during the war years. In those days the Church was crowded out by congregations of young people.

**W**HEN we took over for the B.M.S. in 1946, the days of the great crowds had gone, although we still had to cater for troops on Thursday and Sunday evenings. When the news came that very soon Independence would be granted to India, it became evident that the British services congregations would disappear, and that many British civilians would also leave the country. Some Anglo-Indians and the few Indian Christians who worshipped there would remain. Servicemen who loved the Church would say to me, "What will happen to the church, padre, when we've all gone?" That was our problem, to make it known that the Free Church, despite its inevitable association with the old regime, had still a place in Free India, to make Indian Christians feel that this was their church and yet to exclude none, to continue the spirit of unity and fellowship among people of diverse tongues and races, and to do all these things especially among young people. The Free Church did not close its doors nor yet did it linger on as the sanctuary of a small exclusive group, and when we left there was a congregation to welcome our Methodist successor, the Rev. R. T. Kerr, and a nucleus of young people willing to serve the church and support it faithfully. Since then the Free Church has continued to flourish, and the Rev. E. G. T. Madge, B.A., B.D., late of the B.M.S. in China, has just

commenced his pastorate there. It should be mentioned that the Free Church makes a contribution towards the support of its pastor, and that after the war sums of £375 were given respectively to the work of Methodist Canteens for the Services and to the Baptist Union of North India.

**T**HE Free Church in the Free India! The Church of Scotland ceased to hold its services in 1947, and about the same time, under the control of the Free Church and the supervision of its minister, the B.M.S. and the American Methodists began to co-operate in holding afternoon services in Hindustani. But still the morning and evening services in English are the main services of the church. Upon the preacher there rests a great responsibility. There are many young people, school and university students, nurses and nursing students, officers and men of the fighting services, business men and Government officials, and individuals of the Diplomatic Corps or High Commissioner's staffs, but the majority of the congregation is Indian and Anglo-Indian, and there are, of course, many from South India. At least the main languages of India are represented and also from time to time Burmese, Sinhalese, Chinese and one or two of the main European languages. Non-Christians may come to a service, alone out of curiosity, or with Christian friends. It is not easy for a foreigner to preach in the capital of a country which he has adopted as his own but of which he is not a "national" citizen. There is need of tact as well as faithfulness to the voice of God. No one can tell who of these young people may one day hold important posts in the Government of India, or who of these who attend may at that time himself be of importance in the life of the nation. Those young people need Christ; they need instruction in their faith. They need a sense of dedication to the Kingdom of God. And one man and his wife have gone there in God's service. In many, many ways they will stand alone. Great will be their joys; great will be their problems.

Once during our pastorate there, in writing to a group of young folk in the homeland who were interested in our work, I made the plea, "Drench that pulpit in prayer," and it was after that time that four young people dedicated themselves to Christ, and one of them later went to a missionary training college. So remember Ernest Madge and his wife, and pray that God may bless their ministry. God has still a great work to do, through that church and His servants there, in the Free Church in the capital of Free India.



# Newcomers to Pimu

By STEPHEN AND DOROTHY HENDERSON SMITH

*Dr. and Mrs. Smith served with the B.M.S. in China from 1943 to 1950, and sailed for Congo last year*

**P**ICTURE a strip of impenetrable tropical forest, in which the atmosphere is continually like that in the conservatories at Kew, running east-west of the length of the south of England from Land's End to Southampton, and in width about forty miles. To the north is the Congo, stretching into the forest in a series of marshes and bogs, and to the south one of its larger tributaries. There you have our mission area of Upoto-Pimu, with the road running from one end of it to the other. Dotted along the road are villages where the people live, for the forest itself is quite uninhabitable. They hunt and fish in the forest and work on the State palm-oil and other plantations there, but their lives centre in the villages, of which Pimu is among the larger ones. In most villages there is a simple building serving as B.M.S. school and church, staffed by men trained at our school at Upoto. These B.M.S. compounds form the spearheads of evangelistic activity, attracting enquirers, teaching the children, and extending the influence of the Gospel by the example of the lives of the teachers and other Christians who live there.

There are four village dispensaries along the road, which we look after from our hospital here. This entails a visit to each once a month, and Thursday is our day for itineration. We wend our way in the truck between giant trees which line the road on either side and arrive usually about midday. Then comes the job of restocking drugs, collecting funds contributed by the patients and examining patients, before the journey in the late afternoon.

**H**ERE at Pimu are the hospital, school and church. We have a large community of Christians living in the compound, either as infirmiers, teachers or workmen. Already the medical work is well-nigh overwhelming. The people

had waited long for our coming, and we were touched by the genuine warmth of their welcome. Floral arches lined the road, and chiefs with rattles on their wrists and leopards' teeth around their necks assembled to greet us. To these we learnt to make noises like "baa-a-a", indicating our respect! We were presented with small antelopes, which we were glad to share with the hospital staff, so that others besides us enjoyed the fruits of our arrival.

By now the women's ward is overflowing and the men's ward almost full. You would find things rather strange were you to visit our wards at night, for owing to acute lack of nursing staff we are forced to allow patients' relatives to stay and look after their sick folk. One night recently I counted ninety-seven in the wards, of whom about thirty or forty would be patients. The hernia patient I had operated on a few days before was sleeping on a mat under his bed, and under most of the other beds were either patients or their relatives, surrounded by mosquito nets hung very neatly from the bedstead!

Our operating theatre would impress you by its spick and span appearance. There, too, we have to do our best with extremely few to help, so that, for example, I have often to start the anaesthetic, run round and do the operation and watch the anaesthetic proceeding under the charge of one of the *aide-infirmiers*. My wife, who specialised in surgical nursing when she was training, has been a great help. Mrs. Moore and she take turns to

come to the theatre on operating days. I have one good assistant, trained in Yakusu, but the other Lingombe boys are nowhere near as capable as were our nurses in Sian. We have had many operations since we came, and we have been impressed with the trust these people put in us. It has been a joy to help them regain health and strength. As an



*Village Congregation with Teacher-Evangelist near Pimu*



example of sheer physical need perhaps I might mention Njelo Sumaine, a poor woman from whom we removed a cyst weighing over 17 lbs., i.e. more than twice the weight of a normal baby.

OUR out-patient department is a hive of activity. Picture the hall at 11 a.m. with 100 folk seated on benches awaiting diagnosis or treatment. The evangelist comes at that hour and leads a simple gospel service—teaching a chorus and telling one of the stories of Jesus, with the aid of pictures held up by nursing helpers. On the wall is a picture showing the paralytic let down through the roof at the feet of the Lord—and the very same thing is happening in actual fact before us. Here are these needy people whom you and we seek to lay at the feet of the Healer, knowing that His touch has still its ancient power.

Other aspects of our work should be mentioned, e.g. the leper village where we care for over seventy lepers. Its name is Njingo, meaning Hope. Then there is the Infant Welfare Clinic where Mrs. Moore looks after babes who have to

grow up in a place like tropical Africa where malaria, yaws and many other dread diseases still abound. We are indeed glad to be here for we have found a veritable man of Macedonia in need of all the energy of which we are capable, through God's grace, of giving. The language is a big hurdle, but we are getting along slowly, with Mrs. Moore's help. My wife in the house and kitchen finds herself using a mixture of English, French, Chinese, Bengali and some Lingombe! Why was the tower of Babel ever thought of!

LAST Sunday there were baptisms in the stream which runs through the village. We were present, and afterwards joined with the newly baptized candidates and the villagers in the Communion Service. The church has no walls, but only a simple roof of dried palm leaves. The benches are split tree trunks. There they were—men, women, boys and girls—one with us in the New Jerusalem God is creating through our and many other missionary societies in this great continent of Africa.

# Impact

By H. KEITH FREESTONE, Upoto-Pimu, Congo

TO do our best, to seek by His help to do better, and to leave the end with God, is not a bad missionary aim. It calls for the best that is in us, for ever-deepening fellowship with our Lord, and it relieves us of fretful striving after results, since these are in the hands of Him Whose is the kingdom, the power, and the glory.

Yet it is but human to wish to know of the progress of our work, and, anyway, readers of THE MISSIONARY HERALD want to be told of the impact the Gospel is making on those to whom it is preached in distant lands.

MOLEKA is our headman at Upoto. He lives on the station with his wife Pauline and family. He oversees the outside work of the boys and men, buys and distributes the rations of manioc and fish, and occupies himself with the hundred and one details that have to be seen to on a mission station each day.

It was a sad time for us all when one day last year his little child was taken ill in the morning and died the same night. But there were no drums and no noise, no frenzy and no

dirt, and quiet hymn-singing took the place of wailing. We gathered in the church for the simple funeral service, during the course of which the story of David and how he behaved when his child died, was read (2 Samuel xii. 18-23). As we left the church to make our way to the cemetery Moleka was surrounded by his friends. But instead of his friends comforting him, it was noticed that Moleka was speaking to them.

"David was quite right," he said, "like him, we Africans can't bring our dead back by giving way to uncontrolled grief, so we should do as he did."

We were now approaching the place where the small grave had been dug.

"When this service is over," added Moleka, "I shall send to my house for clean clothes and I shall go to the river with my wife to wash and change. I know that I can't bring my child back again, but I know that one day I shall go to where he is."

At roll-call next morning Moleka was back on the job.





*Arriving at Church by Boat, Barisal District*

# Modern Idols

By E. L. WENGER, M.A., B.D.,

Barisal, East Bengal

**I**N a former generation of missionary literature reference was often made to heathen idols. These were sufficiently hideous in appearance to stir mixed feelings of pity and horror. Missionaries have still to fight against idols; but idols that are very similar to those of the western world. What they lose in horrific glamour they gain in deadly power. The task in many mission fields today is very like the task in Britain: fighting the idols of indifference, ignorance, lust, selfishness and love of power.

St. John said, in closing his lovely letter about Love, Light and Life, as the final necessary warning, "Little children, guard yourselves from idols." And one of the points of the Serampore Covenant was, "To guard and build up the hosts that shall be gathered." As these hosts grow in number the pastoral work of the missionary increases in scope and importance—and in difficulty. For it is so much easier for these modern idols to creep into the church life of the mission field where the environment is pagan, than in Britain with its centuries of Christian culture.

There is *indifference*. It is no good burking the fact that in Pakistan as in England the sons and grandsons of keen Christians do not always follow in their steps. One may build a large tomb in honour of his father; he at one time may have been a church officer himself, but now he is too busy to join in worship except on Christmas Day. Do you recognise the idol of indifference?—he is to be found in Pakistan too.

There is *ignorance*. Still three-quarters of the Christians are illiterate. If the only way to go to school is by boat, if there is only one boat in the family, and if the father is so poor that he has to go far afield to work, how then is the child

to get to school? If a school can be had only by everyone paying a small subscription, then it is better to let the boy go to work and earn a little or even to go and catch some fish for dinner than to waste money in making him learn to read.

There is *lust*. When houses are grouped close together in a very small courtyard which for half of the year is surrounded by the flooded fields or by mud, women rarely get opportunities to visit other houses, rarely leave their homes, and families live on top of each other: and things occasionally go wrong.

There is *selfishness*. If the father of a family cannot find work he may leave the family stranded in the village and fend for himself. And yet, except in extreme poverty, selfishness in its obvious form is not a dangerous idol; for our people are by nature very hospitable and give generously to the destitute. But, if one has borrowed money he has little conscience about returning it, even if he knows that the one who lent it is now in difficulties himself. His own need takes precedence over all claims of honour to repay the debt.

There is *love of power*. In New Testament times there was a Diotrephes in Asia Minor; there are not a few Diotrephes in Pakistan today. Churches may even be split by factions over the election of a secretary.

**B**UT (it will be objected) indifference, ignorance, lust, selfishness and love of power are not idols. Of course they are, for they set up other goals of action in place of Jesus Christ. And they are all the more insidious because they are not recognised as idols. They cannot be photographed and shown as the horrifying idols

*(Continued on page 58.)*





THE Congo deputation—consisting of Dr. Ellen M. Clow, the Rev. G. J. M. Pearce, M.A., and the Rev. J. Tweedley—has completed its arduous tour, and will shortly present its Report to the General Committee. Above is a set of photographs taken during its visit to Quibocolo, which show :—

The Deputation arrives

Medical Jubilee Meeting

Baptism of 52 candidates conducted by Rev. J. Tweedley and Rev. G. J. M. Pearce, and two Congo pastors

The Deputation—Rev. J. Tweedley, Rev. L. J. Taylor, Dr. Clow and the Rev. G. J. M. Pearce

Communion Service conducted by Rev. J. Tweedley

Sunday morning service

Cover Picture : Country road near Ratnapura, Ceylon



of other lesser breeds without the law, for they are all too familiar in Britain. The task in the churches overseas and at home is the same in kind.

**WHAT** are the resources overseas to fight with these idols? Consider the Bakarganj-Faridpur Baptist Union. There are sixty churches with 3,000 members, in an area as large as East Anglia. The most northerly church is fifty miles in a straight line from Barisal, but it takes nearly twenty-four hours by river steamer following the twisting river. The most southerly church is perhaps eighty miles; but more than twenty-four hours distant by steamer and country boat. For half of the year some of the churches may be reached by cycle and others on foot; for the other half of the year the only means of travel is by boat through rice fields or narrow canals at not more than two miles per hour. Less than twenty villages have mission schools, and the teacher (usually untrained) is paid eight shillings a week and his food. Five villages have paid pastors who receive about ten shillings a week (and there are no food subsidies to keep prices down). Clearly these men cannot give their whole time to the service of the Church. There are three evangelists who have the oversight of large groups of churches. Rev. Rajendra Baroi

and myself exercise general supervision. There is also the invaluable work done by Miss Andress and her women workers.

The field is great; the idols are many. There is also hunger and scarcity. Travel, whether by cycle or on foot through fields, mud and water, is very slow. Costs are great. Labourers are few. "Pray then. . ."

**WHY** have I written thus? To discourage the readers of the *MISSIONARY HERALD*? When Carey saw the difficulties of the India Mission in terms of heathen idolatry, Baptists responded by forming the B.M.S. to overcome the difficulties and to set Christ in place of idols. Converts from such a background were recognised as indeed a mighty work of grace. The task is bigger today than even Carey dreamed. Christian conversion, whether from the Christian community or the non-Christian community, is still a mighty work of grace. Shall we say that task today is too big: that it is better to cut our losses? Or shall we say that Christ is still mighty to overcome strongholds, and to throw down the insidious idols of men's hearts, whether in Britain or overseas?

But is there any sign of progress over there? Yes, indeed: but that must be the subject of another article.



*Baptist Church, Montevideo (see article, p. 61)*



# Opportunity and Education

By R. F. RICHARDS, B.A., B.D., Ntondo, Middle Congo

FROM the beginning of the missionary movement the missionary has been confronted with the problem of finding the best means of reaching people of so-called heathen lands. Needless to say, the people of Congo, like all other peoples, are attracted to whatever meets their needs.

The youth of Congo are now awakening to the fact that education is one of the doors of opportunity to a higher standard of living, and the means of acquiring many of the things for which they envy the white man. The boys and young men are specially eager for education. We wish it were generally true of the girls. We realise that this must be one of our main aims in women's work.

Fortunately, educational work is still largely in the hands of missions. It is in providing the facilities for young Africans to get what they want in education that missions get the opportunity to present to them the Christian message in their early days.

It is true, of course, that many young Congolese are only interested in the certificate which means the prospect of a good job on leaving school, but it is equally true that many become enquirers and later church members while at school. For example, at Ntondo, where I have been working during the past two years there is a school of about 200 boys and girls. Of this number at least twenty are church members and about sixty are enquirers. The proportion is probably higher in some schools.

The state authorities are eager to encourage any improvement possible in the educational system, and are demanding increasingly higher standards in our schools to qualify for state-aid. One of the most serious questions now facing the missionary task is whether or no we can measure up to the State requirements, and thus meet the educational needs of Congo youth. It is worth noting that the official programme

makes provision for religious teaching, and that it is left entirely to the missions to determine the course to be given. This in itself is a great opportunity.

IT has to be admitted that many Congolese neither appreciate the purpose of education nor grasp the meaning of the Christian message. Even so, they are anxious to be educated, and to be educated in the Christian missions. Many of the parents, even heathen parents, recognise the value of the influence of the Christian environment of the mission boarding school. Some parents do actually hinder their children in their desire to become Christians; others, however, even though they themselves are not prepared to break away from their heathen customs and ways, nevertheless wish their children to become Christians.

It is not difficult to appreciate the value of making the most of the opportunity which education provides. There are plenty of factors to discourage the missionary as he visits the industrial and commercial centres, the plantations and timber concessions, but it is always a joy to find a few shop assistants, plantation or other workers, who eagerly welcome the missionary and give evidence of the effect of the influence of their early days spent in the mission school and in the mission compound.

THEN there is another very important factor to be considered. Experience in other lands is teaching us that the future of the Church must sooner or later rest with the native leaders, and indeed this is our aim. There is still, however, very much to be done to provide a sound active native leadership in the Congo Church. Education is not synonymous with Christian character, but it is a valuable asset. All too many of our Christians lack even an elementary education. We must look chiefly to these men and women



*Miss W. Hadden, M.A., with members of Ntondo School Staff*



who have passed through our schools to hear the call to the Master's service, and to become the leaders of the Church; men and women who will not only have the enthusiasm but also the consecrated ability to lead the Church in whatever circumstances may eventually confront it. To provide the necessary religious education must, I believe, be one of our main tasks, and it seems that we now have the opportunity.

Such opportunities have come and passed in some lands. The opportunity still remains in Congo. We, by our prayerful interest, by our generous giving, and by our willingness to serve, will determine what we are going to make of our opportunity in a land which, whether we are ready or not to meet the situation, is undergoing tremendous changes which will vitally affect the life of its people.

# Spiritual Work

By R. H. P. DART, Hong Kong

**I** THINK possibly that the highlight in connection with the religious life of the Y.M.C.A. here has been the establishment of a chapel and a place of prayer. Mr. and Mrs. Jack Shepherd are chiefly responsible for the initiation of this work, and are the prime movers in seeing it is used daily for its rightful purpose. This chapel is the centre and the power-house which can meet the spiritual needs of all those who live within these four walls, and of the countless thousands who enter our doors from week to week.

This chapel was formerly the quiet room, and is situated off the members' lounge on the first floor. Every evening at 10.30 there is an epilogue which lasts about half an hour. Mr. and Mrs. Shepherd usually take charge of this important activity. All residents or local "Y" members are cordially invited to join us in this chapel if they happen to be in the building at this hour of the night. Usually just two or three meet, but sometimes at week-ends we have had five, six, seven or eight persons meeting in this way. We can say already that we know of instances where young men have found in this quiet retreat a place where their courage has been strengthened, their faith deepened and where they have obtained fresh inspiration to carry on the task of daily living.

**T**HIS is also the place to make mention of the spiritual work which goes on in the west lounge every Saturday night. Saturday is a very full day for all "Y" workers, for the work reaches the zenith. We are invaded by soldiers: I should say about 5,000 men enter our doors on this particular day. In the afternoon in the west lounge, we have a continuous programme of entertainment for the boys, commencing at 3 p.m. and finishing about 11 p.m. The final

hour—from 9.30 to 10.30 p.m.—is of a religious or inspirational character.

We are greatly indebted to Gordon Blair, who takes charge of this part of the programme. He usually shows a topical film, which is followed by a religious film, with a short address and hymn singing. We know this work has been the means of bringing a great blessing into the lives of many young soldiers and service men. The Rev. W. Blackstone, of the American Presbyterian Mission, has long had a great interest in this work, and he still continues to serve us faithfully in his ministry of song, as well as by speaking.

Under this heading mention should also be made of the regular and systematic hospital visitation. Mrs. Shepherd and myself visit either one or other of the military hospitals at least once a week, sometimes more often. We take books from the "Y" to many of the patients who are always very glad to see us. We can always do with more magazines and reading material for this purpose. Some of the younger service men, especially those who are interested in the religious part of the "Y" work, also take their turn in hospital visitation.

Then, finally, there is also the private and personal work which goes on in one or two rooms almost daily. Work of this nature can never be put into statistical form or fully documented or tabulated. It would lose its value and significance if we tried to assess the results of such work on any sort of chart. This is the quiet work of the Spirit which continues in spite of all the imperfections of the human element. Young men often come for guidance and advice on many of the deeper issues in life, and it is a privilege as well as a responsibility that the "Y" has in it that which can make a contribution towards the Christian witness in the life of the people of this Colony.



# Baptists in South America

By J. R. HULME

Member of General Committee

FROM January 11th, 1952, for a month, I had the privilege and the pleasure of a tour by air of some of the countries of South America. In each of them I saw a good deal of the missionary work being done by the Foreign Mission Board of the Southern Convention of the U.S.A. Baptists.

We here, perhaps, do not readily think of South America as a mission field, but our American friends do so and, in all the countries I visited, they have a flourishing and prosperous work. Their method seems to be to begin in a small way with rented premises in which a Sunday School is started and gradually a church is formed and then, as progress is made, a building is erected and a flourishing church is functioning. I saw this stage of the proceedings in Lima (Peru) in one of the suburbs. In rented premises a church of about fifty members and a Sunday School of about eighty are being carried on.

In Chile, I saw the next stage in progress. Here there are a number of churches and a very large one is being constructed in the capital, Santiago. The auditorium is planned to seat 800 people and there is accommodation for 1,100 in the Sunday School. In addition there is to be a clinic, a bookroom, a sports room and a national office.

In Santiago there is also a seminary or college, and here I had the privilege of staying for a few days with the Principal, the Rev. J. A. Parker. Both men and women students are in the building and there is a good deal of Baptist work going on. My knowledge of South America was rather hazy when I left home, but I was told that far from being predominantly Roman Catholic probably only 10 per cent. of the population are ardent Catholics, so that amongst the remaining 90 per cent. there is plenty of scope for evangelical work.

When I arrived in Buenos Aires in Argentine I found Baptist work even larger. An enormous seminary is in course of construction which will have accommodation for 100 students when completed, with provision for a further 100 by adding another storey to the building. Each pupil is to receive tuition free, but the students pay for board, clothing and books. As they receive wages for work done for the seminary, many of them can go through the course even though they have no private means, and as applications come in for many times the number of vacancies, the principal,

Rev. W. L. Cooper, can make a careful selection. On the Sunday evening, with Dr. Cockburn, I attended a baptismal service at one of the suburban churches, at which I was able to say a few words through an interpreter to the people.

I THEN went on by flying boat to Montevideo in Uruguay, where the work has been established for many years. The Rev. and Mrs. B. W. Orrick showed me a good deal of what they are doing. I was very pleased that at the Wednesday evening midweek service there were nearly fifty people present. This very modern church is one of several in the city and it has a membership of about 120, and I was told they have 100 present at the Sunday evening service. This compares very favourably with our British churches. In the thirty years that Mr. Orrick has been in Uruguay he has seen the work grow from one church to nearly fifty, with many hundreds of church members and adherents. Every Sunday he preaches on the radio and this ministry is a very good and helpful one.

My last country in South America was Brazil, and here the work is the largest of any. Founded as long ago as 1881 with one church of five members, the work has now grown until there are at least 1,000 Baptist churches in the country with work established in every State. There are also a number of seminaries in which many hundreds of students matriculate each year. They also have a Home Mission Board which supports seventy missionaries in the interior and a Foreign Mission Board which supports work in other countries of South America and even in Portugal. There is a flourishing women's work, Sunday School work, and a remarkable news service. This last includes the publication of a weekly paper and a daily radio programme, movies and the manufacture and sale of religious gramophone records, and finally a very large and modern printing works. This gives some idea of the work in this great country and the final impression I had was of a wide open door and a welcome to any help which can be given them.

Such is travel these days, that I had my breakfast at Rio de Janeiro on a Friday morning and dinner in London the next evening. The 19,000 odd miles were packed with interest throughout, giving me a much wider idea of Baptist work in South America.



# FROM FAR AND NEAR

*THE growing opportunities bring their challenge to us all, and at all times we find ourselves asking the question, "Who is sufficient for these things?" Experience makes it more clear that "Our sufficiency is of God," and it is in that confidence we face the future, thanking God for the fulfilments which have brought encouragement to us during the year, and we go forward expecting great things from God and attempting great things for God.*

KENNETH F. WELLER

## A Christian Family

WE accepted an invitation to attend a service of thanksgiving at Madampu church on the occasion of the fortieth wedding anniversary of the minister, the Rev. E. Y. S. Premawardhana. We found a crowd gathered in the open under the coconut trees. A short service was held and the happy pair presented forty rupees to the church in thanksgiving for forty years of happy married life. Mr. Premawardhana was a convert from Buddhism and was previously a violent anti-Christian. After his conversion he became an earnest preacher of the Gospel and was then trained for the ministry. His ten children are all good Christians. Two sons are in the Baptist ministry, having been trained at Serampore, and another is an ex-President of the Baptist Young People's Association. They are a fine Christian family.

T. W. AND C. M. ALLEN

## Near the Light?

DURING one of the great Hindu festivals in Puri, a young man purchased a copy of the Oriya New Testament. He seemed very interested and came to our book-stand for three successive nights. He explained that while he was not a believer in Christ, he had felt a love towards Him since childhood. Many years ago he bought a copy of the Children's Bible in Oriya, illustrated with Copping's pictures. He told us he was much impressed by these pictures. After a time the book was destroyed by white ants, but he managed to save one of the pictures, that of Christ raising the daughter of Jairus. He brought this with him and showed it to us, saying that he treasured it and looked at it every night before retiring. It was old and soiled, and he asked if we could give him a fresh copy. We were able to do so. We trust

that the New Testament he purchased will lead him to the Light.

JONATHAN DAS

## About Yakusu

THE latest issue of *Yakusu Notes*, which makes a welcome appearance after a long interval, includes these statistics about the work in that area twice the size of Wales:

Teachers and Evangelists	-	-	-	650
Church Members	-	-	-	4,500
Church Offerings, 1950	-	-	-	£2,595
Christian Community	-	-	-	11,000
Baptisms in 1950	-	-	-	532
Enquirers	-	-	-	1,400
Scholars	-	-	-	17,400
Villages Served	-	-	-	500
Girls in Boarding School	-	-	-	49
Hospital Attendances	-	-	-	50,000
Infirmiers in Training	-	-	-	55
Rural Dispensaries	-	-	-	18
Beds in Yakusu Hospital	-	-	-	96
Patients in Leproserie	-	-	-	600
Operations, 1950	-	-	-	1,850
Consultations (Whole Area)	-	-	-	608,000

## Spurgeon in China

SPURGEON'S College students were very interested on a recent occasion to learn from the Rev. A. C. Elder that the China Baptist Publications Society in Shanghai had issued a translation of C. H. Spurgeon's *Morning by Morning* in the summer of 1950, a year after "Liberation". Mr. Elder further reported that a copy of this devotional diary had been presented to all the evangelists in his own area of work in China.

## Light and Shade

Miss Ruth Page sends this note from Wathen:—

"SOMETIMES people ask why we do not give a more balanced picture of the work, why we do not tell of our disappointments and difficulties as well as of our hopes and successes. We have witnessed in this part of Congo during the past few months a recrudescence of heathenism such as one might easily have believed impossible: perhaps



Rev. A. S. Clement, B.A., B.D., who this month assumes office as B.M.S. Editor and Editor of the Carey Kingsgate Press



recrudescence is hardly the word since some of the practices connected with this new pagan movement would never have been allowed in normal tribal life. It is little more than an excuse for witchcraft and licentiousness, and is practised for the most part by an entire village at a time. While we rejoice that large numbers of church members have categorically refused, in spite of ostracism and persecution, to take any part in the movement, we have been saddened by news of those who have found the temptation too strong 'to do as Rome does', and have joined with the rest of their village in rites and ceremonies which are a denial of all we have tried to teach them."

Miss Page continues :—

"WE are concerned about the station boarders, because when they return to their villages for the January holidays, all those whose parents have taken part in the ceremonies will be expected to be initiated before entering the house. How many of them will refuse? We are trying in every possible way to prepare them for such a situation. It is noticeable that hymns written during the early days of the Church in Congo have been sung again recently at station services with new significance. Paul's letters, too, are strikingly up-to-date in these circumstances."

### On Good Ground

DR. STANLEY THOMAS sends these notes from the Moorshead Memorial Hospital, Udayagiri :

Suninga is a Kond from the distant village of Darin-gabadi. He had been badly mauled by a bear which had removed one eye, half his nose, and had torn great wounds in the rest of his face. To make his condition worse, the eye remaining was blind with cataract. He

was a pathetic sight and surely would have died had he not been brought to hospital. After months of careful treatment by which he was given a new nose and the sight of his remaining eye, he returned to his village, literally a new man. Though he heard the Gospel daily he made no profession of faith, but we cannot feel that on such ground the seed had been wasted.

### Missionaries in Conference

FROM February 4th to 7th missionaries on furlough and members of headquarters secretarial staff met at High Leigh for Conference and Retreat. The Conference was led by the Rev. R. W. Waddelow, Chairman of the Home Organisation Committee, and the speakers included the Rev. D. Gordon Wylie, M.A., B.D., and the Rev. V. E. W. Hayward, M.A. Nine missionaries also gave short addresses which were followed by discussion. One day was spent in meditation and prayer, guided by the Rev. G. H. C. Angus, M.A., D.D. The gatherings proved of inestimable worth to those who shared in them, and their effect will long be seen on our mission fields and in deputation work at home.

### Laymen's Luncheon

THE President of the Baptist World Alliance, Dr. F. Townley Lord, will be the speaker at the Baptist Men's Movement Luncheon during the Assembly, and it is hoped that Dr. J. Nordenhaug of the Rüs-chlikon Baptist Seminary will also be present. The luncheon is to be held at the Caxton House Restaurant, Tothill Street, Westminster, at 12.45 p.m. on Tuesday, 29th April. Tickets, which are 6s. 6d. each, may be obtained from the Secretary, B.M.M., 93, Gloucester Place, London, W.1.

## FOR PERSONAL READING AND WIDER USE

### The Church of the New Testament

By L. G. Champion

Carey Kingsgate Press. 7s. 6d. net.

IN matters of doctrine and practice Baptists turn for authority to the New Testament. At a time when such subjects as the Church, the Ministry and the Sacraments are so much under discussion, it is, therefore, of the utmost importance that they should be well informed on New Testament doctrine concerning these matters. Here is a book which should help to that end. In simple language and clear style Dr. Champion gives an account of the life of the New Testament Church.

The work is in two parts of about equal length, the first being an exposition of the Gospel which brought into being the Church. After a description of the message given in the words, in the deeds, and in the life of Jesus and a consideration of the testimony of the Apostles, there is a discussion of the nature of the

new life which resulted from the proclamation of the Gospel. In connection with this last theme there is a concise account of Christian Baptism.

The second part of the book deals with the nature of the Church, the function of the Church, and its life in relation to the whole of human society.

Throughout there is a welcome emphasis on the unity of the New Testament and on the fact that its writings are not systematic theology, but the communication of a message and an experience. The author always keeps in mind that the New Testament Church was not static, but living, vigorous and developing. He wisely refrains from distracting the reader by foot-notes and bibliographies, but everywhere there is evidence of wide reading and sound learning. He is well versed in modern thought concerning the subject of which he writes. It is to be hoped that the book will be read by many ministers, preachers, Sunday school teachers and other leaders in the churches of our denomination.

A. S. CLEMENT



# Fellowship in Prayer

Based on the Prayer Calendar

*April 6-12.*—*Bolobo* in Middle Congo is the scene of a large Church and the centre of a vast district. In spite of all that has been accomplished, six of every seven of the people are still outside the Church. Pray that all forms of work may be so empowered by the Holy Spirit that the outsiders may be gathered in and the Kingdom extended.

*April 13-19.*—Other stations in Middle Congo area are *Tshumbiri*, *Lukolela* and *Ntongo*. Here also shortages in staff hamper the work and throw great strain upon the missionaries now there. Pray that they and all teacher-evangelists may be granted daily strength for daily need.

*April 20-26.*—The *Barisal* district of Bengal has sixty village churches with 3,000 members. Poor in worldly goods, many show signs that they are rich in grace. Give thanks for these, and pray that every member may grow in the knowledge of Christ so that they may become a "glorious Church."

*April 27-May 3.*—*Assembly Week.*—Pray that the great meetings in London may bear rich fruit in promoting Baptist Advance everywhere. Remember before God, also, the several stations in *East Pakistan*, on the east side of the Bay of Bengal, where the one Gospel is preached to many sorts of people and where the need for more missionaries is acute.

## MISSIONARY RECORD

### Arrivals

25th January, Rev. D. R. C. and Mrs. Morris and two children, from Barisal.

2nd February, Miss F. A. Brook, from Ratnapura, Ceylon.

11th February, Rev. F. W. Smith, from Rangamati, and Rev. V. and Mrs. Walters and child, from Calcutta.

### Departures

19th January, Miss D. F. Saddler, for Yakusu, and Rev. I. R. Secrett, for Kimpese.

20th January, Rev. E. H. and Mrs. Morrish, for Thysville.

22nd January, Miss D. M. Philcox, for Gaya; Mrs. J. W. Bottoms, for Chandraghona; Miss D. A. Kitson, for Bhiwani, and Miss S. M. Staples, for Udayagiri.

3rd February, Miss W. N. Hadden and Miss J. M. Howard, for Ntongo.

### Births

4th February, at Guildford, Surrey, to Rev. E. G. and Mrs. Collins, a son, Andrew.

### Death

20th February, at Brampton, Huntingdonshire, Mrs. W. G. Newberry, Member of General Committee.

## ACKNOWLEDGMENTS

(To 11th February, 1952)

### Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without addresses:—

*General Fund*: Anonymous, £1; "Keswick," £250; "O.A. Pensioner," 10s.; Anonymous, "And my Prayers," 5s.; "A Well Wisher," 10s.

*Widows' and Orphans' Fund*: Anonymous, £1.

*Medical Fund*: Anonymous (for Medical Jubilee), £2.

*Gift and Self-Denial Week*, £25.

### Legacies

THE following Legacies have been gratefully received in recent months:—

	£	s.	d.
1951			
Dec. 27th. Miss M. F. Cory .. ..	900	0	0
31st. Mrs. S. S. Speare .. ..	8	0	0

	1952.	£	s.	d.
Jan. 7th. Mrs. E. J. J. Lockyear .. ..	50	0	0	
8th. Mrs. M. Nickalls .. ..	819	3	10	
9th. Mr. W. J. Smith .. ..	50	0	0	
11th. Miss D. E. Jones .. ..	25	0	0	
Mrs. R. M. Redler .. ..	10	0	0	
14th. Mrs. S. Standfield .. ..	100	0	0	
Mr. A. T. Thomas .. ..	500	0	0	
17th. Miss A. M. Sutton .. ..	81	2	0	
19th. Miss E. M. Chamberlin .. ..	10	0	0	
Mr. R. McKigney .. ..	1	5	7	
25th. Mrs. K. W. Edmonds .. ..	2	7	6	
26th. Mrs. Sarah Channock (Medical) .. ..	62	19	9	
31st. Miss E. M. Stokes .. ..	25	0	0	
Feb. 1st. Miss M. S. Green .. ..	30	0	0	

## THE BAPTIST MISSIONARY SOCIETY

93, GLOUCESTER PLACE, LONDON, W.1.

Telephone: WELBECK 1482



# MISSIONARY HERALD

MAY 1952 • PRICE FOURPENCE



THE FIELD IS



THE WORLD



# Speaking Peace to Them That are Nigh

By W. CRANSTON BELL, M.A., formerly of China

THE market town was almost deserted that evening. Many had fled to escape the big battle which had threatened to break out along the approaches to the district centre and the river crossings. When, with the hasty retreat of the Nationalist troops, that threat was dissipated, another took its place. The town was completely defenceless. The militiamen had not dared to come on duty. No one really knew how the People's Liberation Army would behave when it arrived. The local "bad eggs" might take the opportunity to loot and pay off a few old scores. So more of the town's inhabitants had crept off to join those who had gone up into the ridges and hidden in the gullies and caves above the town. Those very few who did remain had made preparations to escape over back walls if the need arose. In the premises near the east gate of the town where stood the chapel of the Christians there were only three people—the gatekeeper, the woman teacher of the little day school, and Preacher Speak-peace Joy, pastor in all but title of that church and its two outlying worship centres.

The night passed, sleeplessly but prayerfully, for those three. As the dawn light struggled through the clouds, sounds of knocking were heard all along the main street, and shouts to the inmates cowering behind the heavily-barred doors. But there was no response. Finally the knocking hammered at the entrance to the chapel premises, and the summons came loudly but courteously to open. The gatekeeper would have restrained him, but Preacher Joy had overcome what fears he might have had. He threw back the bars, pulled open the creaking wooden doors, and there stood two smiling men in the uniform of the long-feared P.L.A. He immediately invited them to come in, but, "Presently, comrade," they replied. "We want you to do something for us. Yours is the first gate to be opened to us; everyone else seems to be afraid. Will you go to your neighbours and assure them that there is no more fighting, and we come in peace to set them free?"

As Joy went into the street, he saw that it was lined on both sides with grey-uniformed figures, waiting in quietness and perfect discipline. Along that street from door to door Preacher Speak-peace Joy went knocking and calling, and before

long in response to the familiar and reassuring tones of his voice, the doors were opened, the newcomers were welcomed, and messengers were going out to the hillsides and caves and out-lying farms—Joy himself among them—to call back the refugees and to carry the good news of the peaceful "Liberation" which had come to one more market town in north-west China.

THAT is the story Preacher Joy told his fellow-workers at the first Summer School held after the "Liberation"—told us with shining face and pleading voice that in the new experiences and uncertainties of the great political change which had taken place we should not fear, but go forward in faith and expectation that there would still be ways of witness and service for the Christian.

MY first meeting with Preacher Joy was when he was a youth of seventeen, already showing that eager and vibrant quality of Christian living. He had even then dedicated his life to the ministry of the Church. After two years' training at a Bible School he had returned to begin work in his own Church district. There had followed a period of service in the Christian *Aid to Wounded Soldiers in Transit Association* which did such fine relief work for so many to supplement the pitifully inadequate medical attention during the war with Japan. With the broadening of outlook and deepening of convictions which this had brought him, he passed to the evangelistic charge of different Church districts, until the year prior to the "Liberation" when he had been assigned to that market town church.

The church itself had been established for about forty years, and the premises secured were already old and in none too good repair. An unusually prolonged and heavy rainy period in the autumn of the "Liberation" year had finally brought about the collapse of part of the much-patched chapel building. There was nothing for it but to abandon it or rebuild the whole. But the wherewithal? Neither local church nor association nor mission had funds for such a purpose. And here again Joy saw a need and put his faith to the test of that need and found it not wanting. He had set about a campaign



to raise funds, first amongst the local church members, then with appeals to other churches and to personal friends, and finally he pledged his own salary and the crop from his family fields as a guarantee for the sum needed to purchase the material.

For the actual work of rebuilding he rallied the men of the church and again set the example, going up on to the rickety old building, taking the lead in its careful dismantling, so that as much as possible of the old materials might be used, working as architect, foreman and labourer all through the spring months until the last tile was on. Then with what joy did he and the elder and deacons of the church send out the call to come to the dedication of a rebuilt House of God. All this took place, be it marked, in the second year of the new regime, when it might have seemed that there could be no guarantee of the continuance of freedom of religion.

**B**UT that is not the whole story. For the rebuilding of the church had been made possible by the rebuilding of the church fellowship. On taking up his charge there, Joy had found that there were faction and disunity of long standing among the church officers and members. By a quiet, hopeful and persistent ministry of exhortation and prayer, he won the love and confidence and respect of both sections until there came the time when at the conclusion of a series of special meetings for the teaching of the Christian way and the deepening of the Christian life he could, like a second Nehemiah, call to his people, and they—finding the hand of God upon him and upon them—could say, "Let us arise and build."



*Chinese Christian Stalwarts*

at least a year's further training in a theological school. When we of the mission left last autumn, Joy had already served six months in that wider sphere as assistant superintendent for the whole Association area. Whether the further training would be possible it would be difficult to say. Funds that could have been used had come to an end, and it is doubtful whether he could have raised the money personally. And supposing he were ordained, what would be the possibilities of a full-time ministry in the Shensi Church?

Most pastors and evangelists have for some time been finding it necessary to have at least a supplementary livelihood from some form of manual labour, both to meet the actual living expenses and to allay the common criticism of "extortion". Public preaching outside church premises has been in effect forbidden. Frequent itineration of outlying churches and even visitation of homes has not been encouraged. There are the worship services and the meetings of the church for prayer and praise and Bible study as the remaining sphere of preaching and pastoral care, at least for as long as the present constitutional freedom of faith is granted. Whether he be a voluntary worker in his own home church district or called to an outside pastoral charge, I somehow believe that Preacher Speak-peace Joy will continue to rejoice to speak the word of peace to those that are nigh.

**I**S it any wonder that at the annual Association Meetings, they sent in a unanimous request that Preacher Joy should be ordained to the full pastorate of the church? It was agreed that this should go forward to the Synod after Joy had, according to the regular procedure of requirements, experienced a wider preaching and pastoral work, and had undergone



# Christian Medical College and Memorial Hospital, Ludhiana, Punjab

By JEAN M. McLELLAN, S.R.N., S.C.M.

LUDHIANA was founded in 1894 through the vision and enterprise of Dame Edith Brown, who was sent out to India in 1891 by the Baptist Zenana Mission. Realising the necessity of training Indian Christian girls to minister to their own people, Dr. Brown soon asked permission to start a Medical School. No one Society could undertake such an enterprise, therefore she was released for three years, with financial support and a promise to return if her venture failed. Today the Christian Medical College, Ludhiana, stands as a medical centre and a spiritual beacon in North India, sending out its rays of light and healing to every part of that vast land.

It is now a Union College, with several missionary societies giving both personnel and financial aid to help to maintain the work which is rapidly increasing. Our own Society is one of them. The original schoolroom, with its two rooms and four medical students, has grown to a fine medical college with 176 students, and is now on the verge of reaching University status, as the present degree of Licentiate will not be recognised after 1953. Ludhiana seeks to serve all mission hospitals, and at present Ludhiana graduate doctors are working on the staffs of thirty different mission-

ary societies, scattered all over India. Throughout the years Ludhiana has sent out 550 qualified doctors, 400 nurses, 200 dispensers, 1,500 midwives.

The hospital building leaves much to be desired from the standpoint of modern requirements. The college buildings require little adjustment for upgrading, but we require a new hospital. The Punjab and Central Governments have granted £187,500, provided the college can raise an equivalent amount. It is a huge task, but we go forward in faith believing it can be done. The National Christian Council of India has given its wholehearted consent without prejudice to the interests of Vellore Medical College. The Baptist Union of North India has promised to set aside collections on Hospital Sunday for the new hospital.

The present hospital, like all others, is an extremely busy place. We have all departments, including X-Ray, Radium, Deep Therapy, E.N.T., Eyes, Orthopaedics, Genito-urinary, Gynaecology and General Surgery, Medicine, T.B. Clinic, Blood Bank, and it gives the nurses a full departmental training, which is reciprocal with the General Nursing Council of England and Wales. The hospital houses about 320 patients—the new one will accommodate 500. Some 8,000 in-

patients and 60,000 out-patients are treated annually. Male patients are also accommodated.

We have about 70 nurses taking full training—over 100 doing midwifery, and 25 taking the Health Visitor's Course. The Health School is the latest venture, opened by the Hon. Rajkumari Amrit Kaur in 1949, and is supervised by a very capable Indian Christian who has taken a degree in England. And then several young people are being trained as compounders and Laboratory Technicians. As you will readily understand, this presents a tremendous challenge and opportunity to win them for Christ. Among those young people mingle

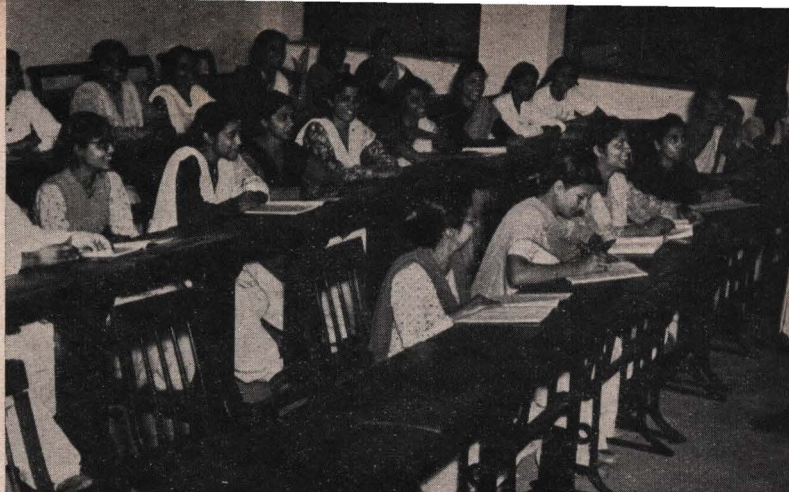
*Principal and Dean with 4th Year Students on Founder's Day*





our Baptist girls. We have two training as doctors. Nine are taking full nurses' training, all from the Gange High School in Delhi—and seven have come from our two hospitals in North India—Palwal and Bhiwani—to do further training for six months in Ludhiana. It is a privilege to keep in touch with the girls and to keep those who are responsible for them notified as to their development. Our medical students and student nurses come from all over India—from Assam, Bengal, South India, and from the borders of Nepal. Fifteen different languages are spoken, therefore the medium of teaching is English.

There are many outlets for the young people. A keen S.C.M. group with many activities, including the running of seven Sunday Schools in the city; Nurses Christian Fellowship, and Student Nurses' Association. The Fellowship Meeting held fortnightly is a great joy. The girls run it themselves and are linked with the same group in Britain. Bible classes in various staff rooms are held each Friday evening. These are not compulsory, but many non-Christian girls attend. About 60 per cent. of our medical students are Christian, and all our nurses, except four. There is a five-year Bible study course for the Christian student, if she so desires. God has been giving blessing in our midst. Two of our Hindu nurses accepted Christ in the autumn of last year. This caused the Christian girls to think a lot. They have witnessed bravely, and taken down pictures of Hindu goddesses from their rooms. We hesitated before taking non-Christian girls. We had six altogether, but it has been very worth while. One medical student in her final year also has accepted Christ. She has had much persecution as she is the daughter of a well-known Hindu family in the city, but she has been so brave. Many others come for teaching.



*Students in Lecture Room*

In the hospital daily evangelism is carried on under the able leadership of two missionaries. Daily ward prayers are held with doctors and nurses present, and throughout all the day in various wards and the out-patients' department the message goes forth by word and song. We have six Indian evangelists on the staff for hospital work. There is also a Men's Reading Room—in which any morning you will find many young intelligent Sikhs—they form the major part of the population.

The work among the patients has also borne fruit. One young lad, who had been in bed for six months, accepted Christ recently. In the Orthopaedic Ward, with the long-term young people, a deep work is going on—and the children love anyone who has time to spare to drop in and sing choruses and hymns with them.

So—through teaching and healing the word goes forth—and once again our Master walks this earth of ours, through His servants. Truly, "The lame walk—the blind see—and the poor have the gospel preached unto them"—and Jesus said, "Greater things than these shall ye do, because I go to the Father."

### **Calling all Ex-G.As.!**

*WANTED—Facts and information about the life and working of the Girls' Auxiliary from its beginning onwards.*

It is hoped to produce a short attractive history of G.A. to commemorate its Jubilee Year in 1953. Information is required about the growth and development of our

organisation, and any outstanding or particularly interesting events which took place. As our early records have been lost, information about the first 20-25 years will be particularly welcome.

Please send your contribution to the G.A. General Secretary, 93, Gloucester Place, London, W.1.



# The War Against Modern Idols

By E. L. WENGER, M.A., B.D.

**I**N a previous article we looked at some of the idols of the heart that invade the Church both overseas and in the west ; namely, the idols of indifference, ignorance, lust, selfishness and love of power ; and the slender resources with which we in the mission field are trying to guard the churches against them. What progress do we make in this war against modern idols ?

We must not forget, though it is easy to do so, the steady faithful gatherings for worship Sunday by Sunday in little tin-roofed chapels in many villages, where the people come in open boats through the rain, or at times wade in mud and water. Not many villages have a pastor to visit them ; in some cases the church secretary fumbles in his reading as he tries to conduct worship. But for a while people have come away from their cares to the feet of the Master, and maintain their witness. Usually where there is a school teacher he serves as a pastor ; there are one or two honorary pastors who give themselves without stint to the service of the Church. And a great proportion of homes have regular family prayers—even if, being illiterate, they can read no Bible and sing only such hymns as they know by heart. They visit each other's homes for prayer, especially in times of sickness and of special thanksgiving. The Church at least is there.

And some churches have had a revival. This is due largely to the work of evangelists who are of Baptist upbringing but who work independently. In places there were some irregularities and accidents ; but on the whole their work has resulted in a real deepening of spiritual life, the bringing of nominal Christians to conversion and the healing of dissensions.

**I** VISITED Indurkani in July shortly after such a revival had begun through the work of Sunil

Sircar. Every evening there were meetings for praise in the church, and the keenness was real and vital. One woman, however, told me that Good Friday of two years before was her spiritual birthday. I recalled that date as the time when I had taken three boys from our boys' school shortly after they had given their lives to Christ. On that particular day I had left the conduct of the meeting entirely in their hands. It was *their* witness which God had blessed.

Now I wanted to take two of the young men from this village to another nearby village, which is one we cannot often reach. When we arrived there they got anxious : would anyone be willing to listen to them, for they were young and inexperienced ? So I told them what this woman had just told me. After the meeting one of the older men embraced them and praised God that though he had been a Christian for a long time he had only just realised—by the witness of these young men—what salvation really meant. In Pakistan, as in Britain, we pray for revival and are cheered by such signs as these.

Concerning ignorance : News has just reached me that some more of our village churches have made the effort to make the contribution that is necessary from them to enable us to appoint a teacher. Last August in one school the teacher told me that young men who had not gone to school as children had asked him to run a night school for them. So the fight against the idol of ignorance is being renewed.

Of course ignorance is not dispelled only by learning to read. We hold classes for pastors and teachers from time to time ; and we hold summer schools (that is special classes for a few days) for young men from the villages. These schools have given the inspiration to



*Miss D. Evans, Miss Usha Biswas and  
Miss Audrey Binns*



young men to return to their villages and revive the Sunday Schools which had died. Similar classes are organised on the women's side, too.

ONE of the spheres where Christ makes His presence felt is in the home. In India the Christian Home Movement has sought specially to help Christians to realise what a Christian home should be. In Barisal town in the late spring of 1950 and again in 1951 we have kept the Christian Home Festival for a week. Special stress is laid on holiday family prayers and on how to make them really a family matter. Cleanliness is stressed and the homes are decorated. The joy of sharing is experienced as people invite as guests both their friends and also the poor to a meal. The consecration of all activities in the home is emphasised by holding an exhibition of things made at home, and then bringing them to the Communion Table on the final Sunday evening service. Perhaps the thing that stood out most was the sheer joy of it: "Christian Home" and "Festival" seemed to be synonymous terms. And non-Christian neighbours could not fail to be impressed and asked what it was all about.

IT is service which drives out the idol of selfishness. Our young men are always ready to serve. One piece of work deserves special mention. When refugees began to return from West Bengal at the end of 1950 small-pox broke out in epidemic form in Barisal. In the so-called isolation hospital the accommodation consisted of a few huts only. The one compounder and the watchman who also cooked the meals were overwhelmed with the influx of cases. The patients did not make the effort to use the single latrine. The men who were supposed to dig graves began to demand exorbitant prices for their work, and then did their work so badly that jackals came at night and dug up the corpses again. It was Father Golding of the Oxford Mission who first took note of the conditions there, and he quickly got two sisters of the Oxford Mission to go daily to nurse the patients. We called on our Baptist



*Pakistan Villagers*

young men who volunteered to go, and we cleared up the filthy mess, dug trench latrines, dug graves and buried or re-buried the dead, and helped in the distribution of milk and blankets. They did all this without fear for themselves when others whose duty it was to go were too afraid to do so. For three weeks they kept this up until the municipality had made arrangements for paid

staff to cope with the large numbers. This piece of service made a great impression on people in the town who heard what had been done.

Service and witness are blended in another way when, as often happens in several churches, the Women's Meeting is called out by Hindus and Muslims to visit their homes and pray for their sick folk. They believe that the Christians' prayer is more effective than their own. It is because Christian missions mean service that a Brahmin widow and a Muslim landowner are pressing us to open a mission in their village—they have seen the "fruit" of the gospel and want it even if they are not ready for the "root" for themselves yet.

THAT revival means sacrifice is seen also at the village of Nabagram where twice a week the daily prayer meeting takes the form of a meeting for praise. But no one comes to praise God with his lips unless he brings also a gift, some rice or a little money. And this is kept separately specially for the support of visiting preachers.

The idols of modern life are not things that can be physically thrown down and smashed with a hammer or burnt. They are more subtle. They are universal, found in all lands. They are the idols of man's heart; for all have sinned, whether they belong to a Christian community or to a non-Christian community. There is only one way to unseat and destroy such idols—the way of spiritual revival. We have seen the signs of the beginning of that revival in Bakarganj-Faridpur as we see them in Britain. Pray then for us, as we do also for you.



# Station Girls

By EILEEN MOTLEY, Quibocolo, Angola

I WONDER what picture you have in your minds when we talk about station girls and boys, or the station boarding school? Just why the different centres of our missionary work came to be called stations I cannot tell, but certainly they are places where people arrive from all directions, and equally places from which we seek to show them and set them off again on their way to the City of God.

The station girls all come from a distance—some perhaps only a few hours away, but others from villages which take several days to reach. They are girls who want to come to us, and whose relations are anxious that they should be taught and brought up in a Christian environment, and who realise its importance sufficiently to be prepared, not only to let them come, but to contribute towards their support. For financial reasons we can accept only a few of those who would like to come to us, and so the station girls are specially chosen because of their character, circumstances and their ability to learn, for our hope is that they will become the leaders of the future.

The girls come to live at the mission station, some perhaps for just a year, others for three or four, varying in age when they arrive from 11 or 12 to 17 years, and living together in their own little houses of sun-dried brick close to the women missionaries whose special responsibility they are. One part of their training is learning to keep these houses clean and tidy, and themselves and their clothes clean too. They take turns in cooking their meals and doing different jobs. After a while, when they have learnt that the standard of cleanliness expected is rather different from that of the village, and no longer need to be reminded about washing, but take a pride in their shiny skins and smoothly-combed hair and clean clothes, we have them in our own houses and teach them how to do all the various jobs—from sweeping and dusting to bed-making, washing and ironing, and cooking. Some learn very quickly and then they are a real help to us, but others need to be shown many times before they can do what they have been taught. How often do we find a bed made with the blanket between the sheets instead of on top of them! Or a table set with knives and forks at all angles! Or perhaps one's best shoes being given a thorough scrub in a pail of water!

I remember the time when I went into the

kitchen where one of the girls was supposed to be preparing lime juice for drinks, and I found her with the limes already cut in half in a large bowl of dirty water. She had just remembered that she had been told to wash them after gathering them from the ground under the tree, and was belatedly but thoroughly carrying out her instructions! Yet most of them learn surprisingly quickly, and the next stage of their training is learning to be trusted with the responsibility for a job—for a real sense of responsibility is one of the things which seems most foreign to them. But all the while they are learning to get to know each other in a new way, and there are many opportunities for learning all sorts of things beside the job in hand—not least important, of course, being the way in which every job is tackled and carried out.

MOST of the girls have previously learnt to read in their own villages and to write just a little, and they now have the chance of attending regularly the big station school, learning to read and write and speak Portuguese—which is the official language of the colony—to do arithmetic, and to add in all sorts of ways to their general knowledge. Some of them have never held a needle in their fingers before coming to us, but they are taught not only to sew but how to mend their clothes, and how to make for themselves and others by hand and by machine. They learn to embroider, and to distinguish shades and tones of colours whose differences were completely unrecognisable to them at the beginning, and with their ability to create beauty



*Station Girls at Quibocolo*





*More Station Girls*

so does their enjoyment of it grow. In the same way they learn knitting and crochet ; and we encourage them to practise their traditional basket-making and mat-weaving, for these are arts which are dying out in the villages.

Many of these girls will marry educated men whose jobs will take them to the cities where there are no fields to occupy the greater part of their time in growing food, and where their needlework can provide them with an interesting, enjoyable, and often profitable occupation. There are others who will return to their villages, perhaps as wives of village pastors, and for them—as for the majority of Congo women—their fields and gardens will be their most important task. So part of each day the girls spend working in the fields, round the mission station.

Some of the girls are too old when they come to us to fit into the official age groups, but we have separate classes for them on similar lines,

### Needed Witnesses

**D**R. GREEN writes from Berhampur :

During December our pastor and church secretary visited all our village churches, and stayed at each for several days in order to help and encourage them. We still feel, however, that our Indian Church is not really the witnessing Church it ought to be. So many of our church members seem to feel no concern for the thousands of Hindus around us. Last Sunday was Hospital Sunday for India, and our nurses took part in the special service at our local church. In the

though with a greater emphasis on hygiene and baby-care and home nursing, and with practical work in the hospital.

**S**CRIPTURE teaching is of course part of the regular school programme and, as a mission school, we feel it is the most important part. Each day begins with prayers and a Bible lesson ; but the station girls have extra teaching in reading the New Testament in their own language, and later in reading aloud—first at their own prayers, and then at Sunday School or women's meetings—and in teaching the younger ones what they have learnt themselves ; and later again, perhaps taking part in the women's meetings on the station. Music and drama are often used to present lessons and Bible stories more vividly, and in choir and play rehearsals there is usually a special enjoyment in learning which is shared with everybody.

**W**HEN we visit nearby villages, or go on a longer itineration of several weeks, we usually take two or three of the girls with us, for their presence by itself is a witness to the changing power of Christ. In a village where perhaps there is no single adult who can read, you can imagine the impression their reading the Bible makes ; and when they are themselves truly His followers—which is what we seek above all for each of them, and the aim to which all their training is directed—then they become in very truth His ambassadors, spreading the Good News to their own people in a way that we who are strangers never can.

It is written of Jesus that He chose twelve, that they might be with Him, and that He might send them forth. . . . So we, in this task, more humbly aware than ever of our tremendous responsibility in seeking to show forth our Lord to the people of Africa and bring them to Him, choose these girls to be with us, that they may go forth and preach, and lead others in the Way which they have found for themselves to be the Everlasting Way. What Christian work can be more necessary or profitable?

address I especially appealed that some of our church members should offer to come out in the hospital car with our Bible-women when they visit distant villages twice each week. About eight or nine women in the church come regularly to conduct services in the hospital chapel for the patients, and we are grateful for all they do. But we would like to see more of our Indian friends, and especially our young men in the Church taking an active interest in evangelism, for a real living Church must be a witnessing one. We ask for your prayers for our churches out here.



# A Typical Day in Bolobo Hospital

By J. T. GRAY, M.B., Ch.B., F.R.C.S.E., D.T.M.

“WAS that the first drum?” I ask my wife as I open heavy eyelids in the grey morning. A glance at my watch confirms that my sleep-dulled ears have not deceived me, so up it is for a quick cup of tea, to don a white overall and be out of the house as the second drum announces 6 a.m.

Twenty white-shirted lads await me in the consultation-room at the hospital, and together we commit the day's work to God. Any special announcements are made, and then all of us to work! Some go to the men's ward, others to the women's, others to dress wounds, others to bath babies and tend women in the maternity block. Drugs, cotton wool, gauze, methylated spirits and matches are given out by the nurse and myself for the day's needs.

By this time a large chattering crowd has gathered in the tin-roofed waiting shed. Among them are soldiers from the military camp, prisoners conspicuous in blue and white striped football shirts, schoolboys and girls, mothers and babes, men and lads. Some have cuts or bruises; some are infested with Congo's ubiquitous intestinal parasites and have come, they will tell you, to drink the “medicine of worms”. Some cough; some limp; some have the itch.

Here is a lad being carried on his father's back. He has a large leaf tied over his leg. For weeks they have been trying in the village to encourage the lad's ulcer to heal, but now it is extending deeply and widely, so they have come to look for white man's medicine. We shall see to him in a minute after we have been to the wards.

As we enter the wards the last of the patients' helpers are being chased out to help in the daily clean up around hospital, and to leave the ward clear for our visit. Each patient is looked at and his treatment for the day prescribed. Some receive the welcome news that they are fit

to return to the village. The workmen next have to be set their tasks for the day, before we can return to see some of that waiting crowd in the out-patient shed.

AT 7.30 we break for breakfast, and operations start at eight. Our head *infirmier* is my proficient assistant, while the nursing sister prepares the instruments and directs the other native helpers. Before each operation we bow our heads to acknowledge our need of help and wisdom from the One in whose name this work of healing is done. It is hot, and from time to time in the course of the morning an *infirmier* has to wipe the sweat from the doctor's brow and chin, the number of times being in direct proportion to the difficulty of the operation in hand.

As the last case leaves the theatre, Sister and I are glad to sit down and quaff a glass of lemon, but we cannot sit for long, as more patients wait to be seen, and the workmen want to consult me about some building question. The sun has now reached the zenith and the heat is fierce, so an hour's rest after dinner is welcome.

Baby clinic occupies the afternoon. The waiting shed fills with a colourful clamorous crowd of gaily-dressed garrulous mothers, carrying precious bundles of curly-headed African life. Each babe is weighed, some protesting tearfully, others resignedly, some even cheerfully, and each is carefully examined by the nurse. Many of the babes are plump brown-eyed beauties, but every now and then there is one who has lost weight, who has a fever or who coughs. These are taken into hospital if necessary.



Women of the Bolia Tribe, Ntongo

AS we are thus occupied a worried-looking man comes panting before us. His wife is ill in childbirth and he has come with her from a village up-river. He shoulders a stretcher and goes off at a run



to bring her from the canoe at the beach. Soon there is a solemn consultation in the mid-wifery ward. An operation will be necessary if the baby is to be saved. It is an anxious time, but we are richly rewarded by the smiles of relief and words of gratitude which greet our announcement that all has gone well.

So five o'clock comes and the native *infirmiers* depart to the village, leaving the hospital in charge of one of the senior boys, who calls us if need be. Before going to bed one of us pays a final visit, picking a way in the wards among the prostrate forms of patients' helpers sprawled in the grotesque attitudes of sleep under and between the beds; there is a special word of encouragement for the operated cases.

"Till tomorrow," one says hopefully, taking leave of the night sentry, but not always is one's sleep undisturbed, for Congo babies prefer the night hours to make their *début* no less than white ones, and every now and then sudden illness brings folks through the night for our help.

A busy day indeed. Perhaps some are tempted to ask why we have not preached to that crowd of needy folk. We do that, of course, daily in our ward services, but I am inclined to think that as we have worked and moved among these dark-skinned friends, we have preached and served the Lord of love Himself, for did not He say, "Inasmuch as ye have done it unto the least of these, ye have done it unto Me"?

# Happenings at Chandraghona

By PAUL BISWAS

*Mrs. Soddy has sent the following translation of the report presented by the secretary to the recent Annual Church Meeting at Chandraghona, East Pakistan. In a covering letter she reports the concern of the Church for evangelism which found expression in a discussion of the questions*

*"What can we do? What must we do? What should we do?"*

THE Lord's name be praised that, by His great grace, this church, in spite of hindrances and trials, has been given the opportunity to work for the glory of God during this past year.

Unworthy though I am to be the servant of the church, I give thanks that I am privileged to present this brief account of the work of the church during this year. The number of church members at present totals 80. These comprise: Khyang village, 16; Leper colony, 16; Hospital compound, 19; Kaptai district and Tarassa, 15; Ching Khyang, 6; Kukyachkuri, 2; Jeemrong, 2; Bandarban, 2; Silok, 2.

*Enquirers*: Tarassa, 2; Upper Kaptai, 11; Jeemrong, 7; Leper colony, 3—so that 23 are receiving instruction at present.

*Worship*: Services are conducted regularly in the following places—the local church building, the leper colony, the local Khyang village, Ching Khyang, and Tarassa.

*Evangelism*: The Rev. G. Soddy (missionary) and Mrs. Soddy and the *Sangha* Evangelist Paul Biswas, have done regular preaching and selling of gospels in the hospital, leper colony, village and Kaptai district. In addition the church members try to witness and spread the gospel as much as they are able. Besides this, gospels are displayed in the dispensary in a prominent place, and many patients buy them.

IN Kaptai district the district evangelist, Mrs Sa Thwai Babu, is worthily doing the Lord's work. Last April (1951) 4 candidates at Tarassa and 1 at Ching Khyang, and in December 3 at Ching Khyang, having renounced the Buddhist faith and openly confessed the Lord in baptism, were received into the fellowship of the church. Mr. and Mrs. Soddy and Paul Biswas, making the long journey with considerable difficulty to distant Tarassa and to Ching Khyang, received them on behalf of the church as church members. We thank them for their trouble in doing this. Moreover, in the local Khyang village, 6 people, renouncing Buddhism and being baptized in witness of their Christian faith, have been received into the church.

*Church Finances*: Subscriptions are collected each month, and collections taken at the service every Sunday. These go to the General Church Fund, and the collections at the Communion Service go to the Poor Fund. At certain times there are special collections for special objects. The General Fund is used for church expenses and in aid of *Sangha* and District Union Funds. In addition a sum of 6 rupees a month has been subscribed throughout the year in order to help support—in Barisal Boarding School—an orphan boy whose parents had been patients in the leper colony. Sums were sent to the Mission to Lepers, National Missionary Society and Bible Society.



# Convocation at Serampore 1952

By BRYNMOR F. PRICE, M.A., B.D.

ON January 19th, 1952, Serampore College Convocation again took place, after an interval of two years. This was our first experience of this impressive occasion on which graduates and licentiates of the theology faculty of the College, with its sister institutions, gather from all over India to have their degrees and diplomas conferred upon them.

The two days which preceded Convocation Day itself were taken up with meetings of the Senate and the Council of the College, and the Convocation Dinner. The Senate meetings were attended by representatives of many denominations in addition to Baptists of various nationalities—Syrian Church, Church of India (Anglican), Church of South India, Lutheran, Presbyterian and Methodist. Of the seventeen colleges affiliated to Serampore in different parts of India, at least eleven were represented at these meetings.

Saturday's programme, with morning prayers in the College Chapel at 7.30, was conducted by the Rev. D. E. Weerasinghe, one of our Baptist students from Ceylon, who finished his course here in 1950, and had come back to receive his diploma, accompanied by his father and by the Rev. Hector de Silva, his contemporary at Serampore, and his colleague in the Baptist ministry in Ceylon.

A FEW hours later we met again in the same place for the Commemoration Service, which was conducted by the Metropolitan of the Church of India, Burma and Ceylon, the Most Rev. A. N. Mookerjee, who has recently joined the Council of the College. He led us in a prayer of thanksgiving for the founders and benefactors of the College, reminding us once again of the names of the Serampore trio—of Frederick VI of Denmark, of the Arthington Trustees, and the B.M.S. We gave thanks for the succession of former principals—from John Mack to Dr. Howells and Dr. Angus. We remembered the past with gratitude, but we were not forgetful of the present, represented by the men worshipping with us who were about to receive their degrees that afternoon and who were, for the most part, already actively engaged in the work of the ministry. It was chiefly to them that the Rev. H. K. Moulton, acting Principal of the United Theological College,

Bangalore, addressed himself, when he preached the sermon at that service.

AT 3 p.m. we gathered on one of the College lawns for tea, and to meet H.E. Dr. H. C. Mookerjee, the Governor of West Bengal, who had been invited to preside over the Convocation, and Mrs. Mookerjee. After tea, the colourful procession of the Council, Senate and Staff, led by Dr. Mookerjee and the Principal, made its way up the famous staircase, through the crowded hall and on to the platform, behind which the bust of William Carey, draped with the Danish flag, faced the latest generation of students graduating from the College he had built. The meeting began with prayer, led by the Rev. A. Gordon, Principal of the Canadian Baptist Seminary, Cocanada, who is retiring at the close of this session. Principal Abraham then presented the report for the past two years, remarking in his welcome to Dr. Mookerjee that more than two decades had gone by since a Governor of the Province had last presided over the Convocation. After reviewing the changes and the progress of the last two years, Dr. Abraham concluded with an appeal to the Church in India to take more seriously the need for a fully-trained ministry, particularly in a land where "syncretism in religion is the besetting sin of Indian thought", and where there is so great a need for a living, relevant, Biblical and Christocentric theology.

Of the 95 students who had gained the B.D. degree and the diploma of Licentiate in Theology in 1950 and 1951, about 30 were present to receive them in person, of whom five were former students of Serampore and the rest from affiliated colleges in various parts of India. The only First Class B.D. to be obtained during the two years was gained by a Serampore student from Travancore (Church of South India).

NONE of those present at the meeting will easily forget the speech made by Dr. Mookerjee, which was marked throughout by a sincere Christian spirit. He began by acknowledging that he owed his present position to the grace of God and the generosity of the missionaries at Serampore during the middle of the last century. He reminded us of the way in which his father



was maintained and educated here at a time when he had been left fatherless, how he had then tried at an early age to be self-supporting by accepting a position as a messenger in a government department in Calcutta, and how he had eventually been promoted to be head of the same department. In this way, the present Governor had been given a good start in life.

He told us of his academic successes at the university, not in any spirit of boasting, but in order to emphasise that his very ability had been a stumbling-block to the fulfilment of what he now believes was God's plan for his life. His God-fearing parents had intended him to enter

the Christian ministry, but he had more ambitious plans for himself—plans which have in a sense been more than fulfilled as he now occupies Government House.

Dr. Mookerjee urged the students in his audience—whose presence there indicated that they had accepted the call to the Christian ministry—to remain faithful to their ideals. India needed men of high educational qualifications, said Dr. Mookerjee in conclusion, but still more it needed men of character, which was the fruit of the gospel.

It is hoped that the Governor's speech will shortly be published in full, so that it may reach a wider circle of Christians throughout India.

## Our New Editor

By HENRY TOWNSEND, M.A., D.D.

*This is the last number of the MISSIONARY HERALD to be prepared by the retiring Editor. His successor, the Rev. A. S. Clement, B.A., B.D., whose photograph appeared in our April number, now sits in the editorial chair. Here his college Principal, Dr. Townsend, describes the manner of man he is.*

LIKE so many who enter our ministry, the Rev. A. S. Clement owes much to the example and training of his mother. He spent his youth in Liverpool where he came under the influence of the Rev. H. L. Watson, of Richmond Church. Mr. Watson had sure insights into the character of young men who revealed promising qualities of Christian service. He encouraged a number of youths to begin lay preaching, and later to seek entrance into college for ministerial training. Mr. Clement entered Manchester College in 1936, and soon proved that he had a quick and accurate mind, gaining the B.A. degree in 1940. War conditions were then affecting our colleges, or he would have completed the six-year course and taken the B.D., but he settled in the pastorate at Madeley, and then at Coventry, and graduated B.D. at London University. He married Mr. Watson's daughter.

Those who know Mr. Clement have full confidence in his intellectual and spiritual qualifications for his new sphere of service. He has none of the tricks of the showman. He has a disciplined and ordered mind, and the quiet ear for clanging cymbals who sometimes get into our pulpits and on our platforms. He will maintain the admir-

able traditions which his predecessors have established both for the B.M.S. and for the Carey Kingsgate Press.

EDITORS are selective people and sometimes rather formidable, but they know two things better than most people. They know talent when they read it, and they know their constituency. They are always on the outlook for the article or the book which will yield spiritual—and at the same time financial—dividends for the Kingdom of God.

Mr. Clement will be the avenue or the interpreter by which our missionaries can put their message and their work across to the denomination. He will also keep himself alert to judge what our people need in order to maintain the interest and income for our work overseas. He has the eye for the photographic appeal which will awaken the compassion of the thousands of readers of our missionary literature. For the Carey Kingsgate Press, I hope young authors will keep him busy publishing needful theological, evangelical and educative volumes, such as will make our Baptist convictions readable to our own and other Churches, and strengthen our faith in the Lord.



# FROM FAR AND NEAR

*"TO know that the seed which is sown bears fruit, and that the Holy Spirit can work in the lives of men and women far more than we can ever ask or think, gives us encouragement and joy. We rejoice that you who hold the ropes at home, and we who are your representatives in India, can together share in the great work of bringing in Christ's Kingdom here on earth."*

JOY RIDGEN GREEN

## FOREST SONG

By MALVINA SHIELDS

San Salvador, Portuguese Congo

DEEP is the heart of the forest,  
And dark are its secrets to me,  
And dense are its winding pathways,  
And hard for the eye to see :  
Yes, deep, deep, deep is the forest,  
But dark, dark, dark though it be,  
Its mighty heart is beating  
And its pulse is stirring me.

Dark is the face of the forest,  
And deep are the wrinkles that be  
Furrowed in depth of midnight  
With never a soul to see :  
Yes, deep, deep, deep is the forest  
But dark, dark, dark though it be,  
Its solemn face is pleading  
And its voice breaks through to me.

Deep is the song of the forest,  
But dull though its echoes be,  
Their sound is the rolling thunder  
Of a far-off raging sea :  
Yes, deep, deep, deep is the forest,  
But dark, dark, dark though it be,  
Its muffled tone is vibrant  
And the sound is urging me.

Dark is the child of the forest,  
And dark are his ways to me,  
And dark are his sin-born secrets,  
And dull is the sound : yet he  
Is waiting, and calling, beseeching,  
Whilst his eyes are a silent plea,  
And in love I give my answer  
To set God's bondmen free.

### Missionary Fellowship

MISS AUDREY BINNS writes : " I spent the first two weeks of the October holiday in Barisal. It was good to be able to concentrate on Bengali, and then Miss Biswas and I were busy supervising decorators and spring-cleaning the house ready for Mary White's arrival. Hope Andress and Dorothy

Evans came in from Shanti Kutir, so we were a good houseful to welcome her. At the end of October most of us from Barisal went to a Retreat in Calcutta for all missionaries of the Bengal Baptist Union—Bengali and British. We all agreed that it was a most wonderful experience to meet together in this way with the sole purpose of drawing nearer to God in fellowship with each other. Mr. Wells gave three addresses on *Faith, Hope and Love*. Others spoke on keeping one's *Quiet Time*, and there were long periods when one could be quiet. Twice a day we met together for worship, and for many this was one of the high spots. However good one's Bengali may become, one can never worship God in quite the same way in a foreign language. For many of us out here the opportunity and privilege of worshipping in English is only possible on holidays or on rare visits to Calcutta.

### The Influence of a Patient

DOYANIDHI PONDA, B.A., Dip. Ed., is a highly-cultured Christian from the Lutheran Church of the Kotaput Agency about 200 miles south of us. He is a teacher in the Teachers' Training College there, and came to us for treatment of a chronic infection of a finger which was causing much disability. By the use of some of the new antibiotic drugs we were able to assure him that complete cure was within sight, and he returned to his job with renewed hope and courage. While with us his fine Christian character made a great impression on our staff, and it was good for us all to share a wider horizon of the work of the Kingdom in Orissa.

### A Forward Movement Around Bolobo

MISS K. O. HALL writes :  
In my last letter I mentioned something of the Forward Movement that we had planned for this middle river area. This has actually begun. Most of you will already know that we are using the book, *The Way*, by Godfrey Robinson, as a help and have translated it into Lingala. We are taking one chapter a month and concentrating all teaching on that particular subject for the first year of the campaign for the strengthening of those within the fellowship. I would ask you all to remember this campaign, praying that it may be the means of great blessing. Remember, too, the native pastors and teachers who will be taking most of the responsibility, especially in far-away villages. Pray that their message may go forth with power and that the churches in this district may truly be filled with the Holy Spirit.

### A Schoolday in Ceylon

MISS ARMOND gives this picture of a day's programme at Matale :

Just a brief word about daily life here. We rise at 6 a.m., have Quiet Time with the children out of doors at 7 a.m. for a quarter of an hour, then breakfast. Prayers in the bungalow for the Christian day



and hostel children are at 8.40 a.m., and School Assembly in the Hall follows. Lessons are from 9.10 a.m. till noon, and 1 till 3 p.m. After this there are games and walks for the hostel girls, as well as Guides and Brownie meetings on Tuesdays. The seniors study from 5.45 till 7.15 p.m. and there are evening prayers in the bungalow for the the senior Christian girls. On Sundays all the hostel children—whether Hindu, Buddhist or Christian—go to church at least once, either to the morning Sinhalese Service or to the evening English one, as well as to Sunday School from 11-12. After dinner on Sundays we have hymn singing. Each Saturday evening we have a hostel party of some kind.

### The Evangel at Kimpese

**T**HE Rev. R. C. Salmon describes the evangelistic purpose of the United Training Institute at Kimpese, Lower Congo :

*The primary purpose for which Kimpese Training Institute exists, and always existed, is to prepare men and women for the work of carrying the Evangel back to their own people.* In this connection not only our thirty theological students, but the 143 of the teacher training section too, are encouraged—and indeed required—to go out every week-end in twos and threes to hold services in the many scattered villages in a wide area around Kimpese. These visits are greatly appreciated by the villagers. Since I took over the organisation of this part of the work last March, 404 services have been held with an over-all attendance of men, women and children of well over 6,000. Quite a number of cases have been reported back by the students of those who, as a result of the visits have become enquirers, and others who, having previously back-slidden, now desire restoration to church membership. Here within the Institute precincts, too, we have had conversions amongst the older scholars of the school and from the work-people, resulting in the early part of 1951 in a beautiful baptismal service in one of the streams that run through our grounds.

### A Re-united Fellowship

**M**R. and Mrs. Malcolm Brand send this good news from Balangir, Orissa :

Amamunda is a village about twelve miles away, which has for some time been the cause of much concern and sorrow, as there have been divisions and quarrels among the church members. As an outward sign of this the little church building had fallen into disrepair. Then came the happy day when the quarrels were settled, and there was once again a spirit of fellowship and keenness among the people. To express this they set about rebuilding their church. Our visit was in response to an invitation to share in the celebrations at the opening. We arrived about 9 a.m., and the first task was to examine a number of candidates for baptism. Seven were accepted, and we then assembled and made our way to the tank where the pastor baptized the candidates.

### The Church is Reopened

When we returned to the village, we ate our curry



*Miss M. C. Moon, B.Sc., appointed to temporary service in Ceylon*

and rice and had a rest before the afternoon service. We all assembled outside the locked doors while the worker read a statement in which he recounted the situation. He announced how the building had been completed—some had given time, some materials and some money. After a hymn and prayer the Rev. John Besra, our oldest pastor—now officially retired, who had largely been used by God to bring the people into fellowship once more—took the key and unlocked the door.

When we were all gathered for the service the little building was crowded, and the leaders were even talking about having to enlarge the place ! It was a happy service, and as we closed with the Doxology it was a sincere expression of thanks for God's goodness.

### O, All Ye Servants of the Lord

**S**ISTER PHYLLIS JESSOP sends this story from Bembe, Portuguese Angola :

One morning recently the crowd of patients and their friends such as usually meet for prayers under the thatched shelter outside the dispensary, having been augmented by all the dwellers and workers on the station who usually have their prayers separately, transferred themselves to a spot just outside a simple new building of sun-dried bricks. They turned their thoughts backward, as they thanked God for the new building, and forward as they offered it back to Him.

Why did this simple patients' house signify so much ? Because it had been made possible by the gifts of these Bembe people, given at their thanksgiving services more than a year previously. Those of us who were there at that time must ever connect this building with the eager faces of the people, who having so recently discovered the joy of giving, brought so gladly their thanksgiving gifts to offer to God. How appropriate it seems that the gifts of these people should have been transformed into something so much needed by the sick folk among them ! At last there is a place in which to nurse the sick folk, which at any rate exceeds in comfort and convenience and durability, anything they have had before.



# PLEASE !

**M**ISSIONARIES going abroad for the first time are faced with a problem that did not arise for an earlier generation, who could obtain strong ammunition boxes from 19, Furnival Street at a cost of 5s. each ! If retired missionaries or any other friends

have strong boxes suitable for sea travel that they are willing to give or sell to missionaries going out in the autumn, we shall be very grateful if they will please communicate with the Candidate Secretary, 93, Gloucester Place, London, W.1.

## Fellowship in Prayer

### Based on the Prayer Calendar

*May 4-10.*—Prayer is asked for work in Pakistan at Jessore and Khulna in charge of Indian workers. A brave witness is maintained among a population that is largely Muslim. Christian teachers are being trained in the Union Training College at Berhampore. Pray that all the students may be grounded in the faith and used in the planting of the Gospel seed.

*May 11-17.*—The new Popular Report, *The Triumphs of His Grace*, says : "The Iron Curtain does not reach up to the Throne of Grace." Let us bear this in mind as we pray this week for work in Shantung. Remember Chinese leaders who maintain the witness in city and

village amid difficult conditions, and the Synod which has the direction of the work.

*May 18-24.*—Our prayers are sought for Chinese Christians tempted to renounce their faith, that they may stand firm ; for Christian women and girls that they may bear their testimony inside and outside their homes ; and for schools which carry on under severe restrictions.

*May 25-31.*—Give thanks for continuing work in Tsinan, capital of Shantung ; for the Christian students in the University ; for the Bible School ; for the Museum with its thousands of visitors and gospel witness ; and for medical work. Pray for China's missionaries facing their future.

## MISSIONARY RECORD

### Arrivals

- 4th December, Mrs. P. F. Nelson, from Canada.
- 15th February, Senhor and Senhora A. de R. S. Machado and two children, in Portugal, from San Salvador.
- 18th February, Rev. K. F. Weller, from Balangir.
- 26th February, Miss K. M. Brain, from Wathen.
- 12th March, Dr. and Mrs. R. P. Shields and child, from San Salvador.
- 13th March, Rev. I. G. and Mrs. Maurice, from Kimpese.
- 17th March, Rev. R. L. Morgan, from Baraut ; Mrs. R. C. Cowling and daughter, from Delhi ; and Rev. E. R. and Mrs. Lazarus, from Puri.

- 18th March, Dr. Ellen M. Clow, Rev. J. Tweedley and Rev. G. J. M. Pearce, from Congo Deputation visit.

### Departures

- 24th February, Miss E. G. Davis, for Leopoldville.
- 1st March, Miss M. K. M. Chaplin, for Ntondo.

### Births

- 29th January, at Thysville, to Rev. W. C. and Mrs. Fulbrook, a son, Paul Nicholas Alwyn.
- 2nd February, at Serampore, to Rev. D. F. and Mrs. Hudson, a son, Donald Andrew.
- 13th February, at Leopoldville, to Rev. C. A. and Mrs. Couldridge, a daughter, Mary Ethel.

## ACKNOWLEDGMENTS

(To 17th March, 1952)

### Donations

**T**HE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

*General Fund* : H. A. L., Blaenavon, £2 ; Anonymous, £25 ; Anonymous (to prevent a deficit), £2 ; Anonymous—Limbury, "Thanking God for His

unspeakable Gift of His Dear Son," £1 ; Two Friends in Crowborough, £1 10s.

*Medical Fund* : "Nurse—Armley," £10 ; "In memory of Thomas Lewis of Congo," (for Leper Camp School, Yakusu), £50 ; "Two Devonians," £1 5s. ; "In memory of my wife," £300.

*Translation Fund* : "Gospels for the Africans," £2.

*Deficit* : Anonymous, £4 ; Anonymous, £1 10s.

## THE BAPTIST MISSIONARY SOCIETY

93, GLOUCESTER PLACE, LONDON, W.1.

Telephone : WELBECK 1482



# MISSIONARY HERALD

JUNE 1952 • PRICE FOURPENCE



THE FIELD IS



THE WORLD



# Harry L. Hemmens

"CAN ALWAYS BE COUNTED ON"

AS we stood on B Deck watching the dignified progress of our steamer up the Suez Canal, Dr. Chirgwin, former Secretary of the London Missionary Society, asked me who had been taking my place during my illness and convalescence. When I replied, "H. L. Hemmens," he said: "I remember him first when we formed the United Council for Missionary Education; we soon found he could always be counted on." Here is a judgment that would be endorsed by all who have known Mr. Hemmens with any degree of intimacy and particularly by myself in the light of my own special debt to him for so graciously serving as Acting General Home Secretary during my long absence. His earlier service as Assistant to Dr. Fullerton and the Rev. B. Grey Griffith stood him in good stead.

In thinking of men and women we know, we find ourselves placing them in a particular setting, and so with Harry Hemmens. But in his case he needs at least three settings, and we take glimpses of him first among young people, then among the men at Swanwick and last but not least in his Editorial chair.

## AS YOUTH LEADER

It was as an assistant to the newly-formed Young People's Department that Mr. Hemmens joined the Mission House staff in May 1907, and it was in this capacity that he invented our Summer Schools, arranged the first Study Circles, organised the Teachers' Association and launched The Twenty Thousand scheme for young people between the ages of fifteen and twenty-five. It is an experience not to be missed to hear him telling of the very first Summer School at Folkestone in 1910 when such sedate figures as J. C. Carlile and J. R. M. Stephens gathered with others in all the dignity of

their top hats and frock coats! My own first meeting with him was also in 1910 when as a boy I saw him "in action" at my home church in Bradford. How well I remember his rubicund face, his easy manner and his grip upon his youthful audience.

## AS LEADER OF MEN

It was given to H. L. Hemmens to be in the right place at the right time and in the right company when in 1917 a group of prominent Baptist laymen decided to organise themselves into the Baptist Laymen's Missionary Movement in support of the B.M.S. He was the first Secretary of the new movement and in 1951 became its President after a distinguished secretarial term of over thirty years. It was H. L. Hemmens who "made" Swanwick, for he succeeded in attracting to these annual conferences the leaders of the denomination, outstanding missionary speakers and a fine company of laymen. How many men there are amongst whose cherished memories one of the most entertaining is to recall Harry Hemmens

(with S. W. Hughes and others taking their turn) on a chair at a conference meal-time telling his inimitable stories and making his "wisecracks." They have other memories also of him at the organ at the Sunday night sing-song. Choir master, cantata writer and organist, as well as raconteur and spiritual leader of men, it was around him that Swanwick for so many years revolved, that Swanwick to which B.M.S. owes so much.

## IN THE EDITORIAL CHAIR

But H. L. Hemmens has been more than an inventor of organisations and a key figure at conferences, for it is in the Editorial chair and as an





author himself that he has helped to "put across" B.M.S. to the churches. Mention has been made of his early advocacy of Study Circles and of Dr. Chirgwin's reference to his service in the U.C.M.E. His interest in building up missionary support through the agency of pen and paper has been a continuous concern. It was no wonder, therefore, that the Society called him to be its Editor in 1940 and that later, on the amalgamation of the Carey and Kingsgate Presses, he was invited to be the first occupant of the Editorial chair. He has actually been responsible for no fewer than four magazines: the *Missionary Herald*, *Wonderlands*, the *Quest* and *World Outlook*, the last being his own creation. His visit to Congo in 1938 gave him contact with his favourite field and the result was not only his

*Congo Journey* but also an increased vividness in his writing and a deeper understanding of the situation and needs overseas.

In however many organisations he may have served, all his activities have been the expression of one single dominating passion, namely, the extension of Christ's Kingdom through the B.M.S. For forty-five years he has served his Lord as a B.M.S. organiser, advocate, propagandist and leader of men, finding opportunities also to serve the Baptist Union and the L.B.A.; and now as he passes from the Mission House, B.M.S. fellowship at Headquarters, overseas and in the churches he knows so well, will still claim him in deep affection and continuing prayer.

J. B. MIDDLEBROOK

# New School Chapel at Bishnupur

By H. W. NICKLIN, B.A., B.Sc.

SATURDAY, 15th March, 1952, was a memorable day in the history of Siksha Sangha, the Union Christian School at Bishnupur, fifteen miles south of Calcutta, in which the London Missionary Society and the Baptist Missionary Society co-operate. The school chapel, which had been dreamed of for twenty-six years, and for which during the past years great efforts had been made, was at last dedicated. The foundation stone had been laid just over a year before, during the celebrations of the Silver Jubilee of the School, but owing to delay in obtaining materials, in spite of the best efforts of the contractor, it was impossible to complete the building sooner.

The new chapel is costing about Rs.21,000 (£1,575), of which almost Rs.17,000 has been raised. Of this over Rs.5,000 represents the balance of the proceeds from the sale of the L.M.S. institution in Bhowanipore, Calcutta, which was one of the two schools that united in 1926 to form Siksha Sangha. A lady connected with the Bhowanipore church also left Rs.4,000 for the chapel building fund in her will. A few friends have made contributions of large amounts, and many of the boys' guardians, old boys and other friends of the school have given varying sums, while the students and staff have given and col-

lected a great deal during the past few years. It is hoped that the debt on the building will be cleared off soon in the same way.

THE celebrations fittingly commenced with a brief service, attended by the staff, the boarders and about 100 of the day boys in the old one. This, a simple but beautiful thatched building, was the chapel of the Bishnupur Baptist Church, and was also used by the school. After the church put up a brick-built chapel, the older building continued to be used by the school, and later it was enlarged when the number of boarders increased. It was indeed a sacred place, and is remembered with affection and with gratitude to God by both boys and staff, who have worshipped there in the course of the years. It was, however, too small for the present needs of the school. It was situated on the edge of the compound next to the public road, and it constantly needed expensive repairs, as thatched buildings in Bengal always do.

We who were present at the closing service then walked in procession to the new chapel, led by a choir of about twenty-five boys singing a hymn. On reaching the new building we first walked all round it, and then, with the guests who had come from Calcutta and elsewhere, watched while the Principal formally opened the main





*New School Chapel at Bishnupur*

door. That side of the building, which is clearly visible from the main road, looks very impressive. It is surmounted by a cross, and above the doorway is written in raised Bengali letters, *The House of God for All Nations*.

WHEN all entered the building we saw that every effort had been made that it might be a worthy place of worship. At the far end of the building from the main door there is an apse, raised a foot or so above the level of the floor. On this platform stand the communion table and chair, brought from the old chapel, which were given some years ago in memory of a boy who had been a boarder. In front of the platform stand the pulpit and reading desk, also from the old chapel, which had been used for many years in the L.M.S. institution, and above the wide archway of the apse is fixed the polished brass cross which was in the old chapel. Raised in the brickwork of the wall at the back of the platform is another cross, and the words in Bengali, *He Gave Himself*. On the wall above the main doorway at the other end is painted the school crest, with the two mottos, one in English, inscribed on the Book, *Thy Word is Truth*, and the other below in Sanscrit, *Hold to the Absolute Truth*.

All stood while the Principal entered, with the choir singing, *Now we have received the gift of Thy presence, O Beautiful One*, a hymn by Tagore which has become a great favourite in the school. Then the Principal read a selection of appropriate verses of Scripture, after which we sang another hymn, calling upon Christ, the life of His devoted servants, to come into our lives.

THE Principal next led us in a prayer, dedicating the new chapel to the service of God and the cause of Christ. He then spoke of the events leading up to its building, and expressed

appreciation of all who had helped, not only those who had given and collected money, but also the contractor and his staff, who had spared no pains to erect a building worthy of its high purpose. He referred to messages which had been received from the secretary of the Baptist Missionary Society and from two former missionaries at the school, Mr. C. Headland of the L.M.S. (who had helped considerably in the planning of the chapel) and Rev. W. E. French of the B.M.S.

After this there was a thank-offering, in which all parts of the school took part. After these gifts had been dedicated and placed on the Communion Table, representatives of various churches and missions connected with the school gave brief messages of goodwill. More than one referred to the invaluable service rendered by the Rev. S. K. Chatterji, who has been head of the school since it was founded in 1926. Great regret was expressed that Mr. Chatterji's term was coming to an end, and the representative of the L.M.S. aptly referred to him as the greatest contribution which that Society had made to the school. It was fitting that one of the representatives should be a missionary of the Church of Scotland, from one of whose schools the new Principal, Rev. S. C. De, is coming.

All shared in the hope that the new chapel, central in the life of the school as also it is centrally placed in the school compound, would be a great help in maintaining the definitely Christian witness of the institution.

WITH these thoughts in our minds we joined in the closing hymn, led by the pupils of the junior school. The next morning the staff met for the first Communion service in the new chapel, and this was followed by the Sunday morning school service. From now on the daily prayers of the school and the weekly staff prayer meeting will also be held there.

We cannot help feeling sad at leaving the old chapel, a place of so many sacred memories; yet we are sure that not only the furniture but also the spirit of holiness from there has been brought into the new building, and we are confident that in future years successive generations of boys will feel as we already do, that *this is none other than the house of God, and this is the gate of heaven*.



# First Days at Bolobo

By J. W. M. and D. M. WEBB

IN many letters we have received from our friends almost always they have asked the questions, "What did you find different?" or "What impressed you most?"

In both cases the answer is the same, "The enormous congregations we get at our church services every Sunday morning at Bolobo." The church was designed to hold 800 people, and each morning it is filled to overflowing and, when we have special services, congregations of 1,400 are not unusual. This is so different from the usual state of affairs at home where we were so used to there being more pews empty than full, that at first we just found it impossible to believe and felt that perhaps larger congregations were due to the fact that this was the central church for the district and therefore people preferred to come here rather than attend their own local church.

I was soon disillusioned, for after a few weeks, when I had settled in, I was asked to design roofs

for two churches. One, about ten minutes' walk away from the mission, is to seat 600 people; and another, about thirty miles away, to seat 800. Since then I have prepared plans for a further two churches, each to accommodate over 600 people.

ALL the churches are not large, and are built to accommodate the congregation who are able to attend. I had the pleasure of attending, with Dr. J. T. Gray, the opening ceremony of one of these smaller churches at a little village three miles from the mission. When we arrived the villagers were waiting for us and, after shaking hands with most of them, the village teacher called any who were not present by striking a piece of iron girder with a hammer—not the most tuneful of noises, but very effective.

We then filed into the little church which, by the way, was built of mud and thatched with grass. Dr. Gray and I took our place on the



*A Congo Village School near Bembe*



raised platform at one end whilst the congregation seated themselves in tightly-packed rows—men to the right and women to the left—so that when they had squeezed the maximum possible number into the building, it was impossible to see a single piece of floor. The children were not to be outdone and, as usual, wanted to be in the front. They finished up by sitting round us on the dais, so that it would have been impossible for us to move had we wanted to. Even so there were still some people who were unable to gain admission. These sat round the doorway or windows and joined in the service. In all there were sixty adults and a few more outside. The most surprising thing about the attendance is that the population of that village does not exceed seventy-five adults.

The service followed the pattern of the usual Baptist service in Britain with the addition of a dedicatory prayer. To the pleasure of the members, Dr. Gray presented the church with a large coloured picture of Jesus ministering to the people, such as we hang up in our Sunday Schools at home, and this is a source of great pleasure to all who attend that church to worship God.

**A**NOTHER pleasant experience occurred during a few days' stay in a village ten miles

up-river from Bolobo. We were summoned to the regular Sunday morning service by the teacher banging on a large wooden drum made from a hollowed-out tree trunk. We sat in the body of the little church. The capacity and appearance was about the same as the church I have just described, and the service was conducted by the senior deacon. Knowing our limited vocabulary, he came down to assist us to find the correct hymns or Bible reading. Again the little church was filled to capacity, and we were assured afterwards that the congregation was no larger than usual.

Of course there are several villages where the preaching of the Word of God is not easy and the village teacher has a hard task to encourage people to attend the church services, but we thank God that these are in the minority. Nevertheless we have no reason to be complacent, for according to our statistics not more than one in seven of the population in our area are church members.

It will, therefore, give me great pleasure to be inundated with requests to provide churches with plans for new and larger buildings in all sections of the district, so that eventually we shall be able to accommodate in our churches every person in this district.

# The Triumphs of His Grace

THE STORY OF THE 160<sup>TH</sup> YEAR OF THE B.M.S.

Price 1s. (postage 2d.). V.E.D. Bookroom, 93, Gloucester Place, London, W.1.

**A**LL friends of the Society have come to look forward eagerly to the publication each year of the Popular Report. They will not be disappointed in this one. It is written on a high theme, and is tightly packed with interesting information. It does not claim, of course, to give a complete account of the work of the year. Material has been selected to illustrate a chosen theme—this year, the triumphs of God's grace.

Such a Report has to be read with imagination. The statements in it are necessarily concise. A brief reference, over which the careless eye might pass, may represent a story of great heroism. The reader will get an impression of general unrest in the world. Yet against this background the work has continued steadily. Pastors and teachers, doctors and nurses, printers and administrators—all concerned—have patiently and courageously served their Lord and ours for another year.

After a brief introduction to the theme of grace, there are sections dealing with the work in India, Pakistan, Ceylon, China, Congo, the West Indies, and at the Home Base. The whole is illustrated with five well-produced photographs.

One of the most interesting parts is in the section on the Congo field, where an account is given of the changes wrought in the lives of individuals by grace. But of special importance is the section on China. This is shorter than usual. At the end of the year there was only one missionary left, and he to wind up the affairs of the Mission. On 2nd February, 1951, the property of the Society in Shensi was handed over to the Synod of the Church of Christ in China. But we may note, with a certain amount of joy and pride, some of the words written in a letter to the General Committee by the Chairman and Secretary of that Synod: "Thanks be to God, His Church has been established and the Gospel preached, witnessing that your labour in the Lord has not been in vain."

Apart from the material which it contains, the Report is of special interest as being the last produced by Mr. H. L. Hemmens as Editor of the Society. In an addendum, the Rev. D. Gordon Wylie pays tribute, on behalf of the Officers, to the splendid services which he has rendered. Here is a "triumph of His grace" not recorded in the body of the Report.

A. S. CLEMENT



# The Lord's Work and His Wealth

By THE TREASURER

**A**LL those who are responsible for carrying on the work of churches and voluntary societies have very difficult financial problems to solve and many new and unsought burdens to carry.

This is true of our beloved B.M.S. All costs continue to rise both at home and overseas, and they must be met. Transport costs at home affect our work as they do all travellers. Overseas passages continue to cost more but, in this last year, owing to the number of our ambassadors who have been compelled to return home from the wonderful China field, they have meant approximately £4,000 more than was estimated in October, 1951. Expenses incurred in printing and publications have increased greatly, while the cost of living has meant an all too modest increase in home salaries.

The accounts which I presented recently to the Finance and General Committees show a situation which, if we are not to cut our work in spreading the Gospel at a time when India, Pakistan, Ceylon, Congo and the West Indies all call for expansion, demands from us all a double and sustained effort, greater than any we have yet made.

We have declared a deficit of £20,494 and we need every penny, and we need pennies and pounds earlier in order that Bank interest may be less than it has been in the past year.

Our supporters generously gave £11,138 towards last year's deficit, leaving £3,753 to swell this year's total. But the response to this year's deficit appeal needs to be accompanied by a sustained effort throughout the year to increase our annual income which, despite the difficulty of the times, rose continuously until 1950-1951.

**T**HE Baptists of Britain have shown themselves great stewards of the Lord's wealth and the sums given to the B.M.S. for mission work overseas and to the Baptist Union for mission work at home are but a small part of the total annual gifts and offerings for all the work sustained by our people.

We mourn the loss of some devoted and generous friends, but despite their absence, the B.M.S. received from the churches nearly as much in the financial year just closed as in the previous year, and for this the Lord and His givers be praised.

Our total expenditure last year was £281,000. Gifts from the churches amounted to £187,000. Legacies were £33,000 and other receipts brought the total income to £239,000.

We have cut this present year's estimate for 1952-1953 to the bone at £271,000, and shall scrutinise with the utmost care each unexpected extra demand.

Twenty-one of our China missionaries are in, or on their way, to other fields and, but for the cessation of the work inside China, our budget would have been nearly £8,000 more.

We are making arrangements to see that the facts of the world's need for the Gospel are freshly presented through every channel of communication open to us, and that the financial need is made clear to all our friends, both those of long standing and new allies in our glorious enterprise.

*We know that readers of the HERALD will come gladly to our aid.*

*The need is urgent. Please give, and give quickly, so that the deficit of £20,494 may be removed in the near future.*

ERNEST BROWN

## THE DEFICIT AND YOU

**The Society appeals for action by churches and individual friends to remove the deficit of**

**£20,494**

**on last year's work. A speedy and generous response will mean release from a heavy burden and will prepare the way for advance among peoples in desperate need of Christ.**

*Cover Picture : The Great Mosque at Delhi. Muslims Preparing for Prayer*



# The Christian Governor

By VAUGHAN WALTERS, B.A.



*Dr. H. C. Mookerjee*

THE history of the English Baptist Church, Lower Circular Road, Calcutta, goes back to the days of William Carey. I deem it a great privilege to bring to you the greetings of the congregation worshipping there. Within the last months the church has been reminded again of its heritage and glorious past.

Does November 11th, 1793, suggest anything to you? If not, can you place the context of this quotation?

"In the Bay of Bengal currents pulled them back a month from their almost reached goal. The captain feared he would be driven into Vizagapatam, but he won through at length to Calcutta by November 11th."

On that ship was one of the greatest men of modern times, the man whom we can safely say changed much of the thinking of India and brought new life to untold thousands in that great land. On November 11th, 1793, Carey landed in

Calcutta after a voyage of five months, less two days, and for nearly a month they were within 200 miles of Bengal, but the violence of the currents drove them back from its very door.

One hundred and fifty-eight years after this, November 11th, 1951, saw the first gentleman and the first lady in West Bengal present at a special dedication service for them in the Baptist Church, Lower Circular Road, Calcutta. The very week that His Excellency Dr. Harendro Coomar Mookerjee was appointed Governor over the millions of non-Christians in West Bengal, he sent me a message in which he asked me to arrange a dedication service to evoke God's care and guidance as he set out on a difficult and hazardous piece of work.

IT was in the days when the last of the three great heroes of Serampore, Dr. Joshua Marshman, had just died, that a young Brahmin of about twenty arrived in Serampore in search of truth. He had come to the seat of Jaganath, the creator of the Universe, in Mahesh, not far from Serampore town. He found hospitality at Serampore with a Christian family. That night the kind host met with an accident. John Clark Marshman (son of Dr. Joshua Marshman), hearing of this, came immediately to the home and looked after the injured man with tenderness and care. Such kindness from the white man astounded the young Brahmin. This was something new from the side of the *Bura Sahib*, the master stooping to befriend a supposed inferior. Already the young man realised that he was nearer to the shrine of Truth. Bhairab Mookerjee, for this was his name, stayed in Serampore, studied Christianity and so entered the portals of all truth. He was grandfather of the present Governor of West Bengal.

Bhairab Mookerjee settled down in Serampore, married and had a son, Lal Chand. The father died of malaria in 1845. His wife, after her husband's death, went to live with her own people. She was given a cold welcome and her little child Lal Chand was neglected. She arranged to send him back to Serampore. He was a promising lad. The mission took great care of him, and when he went to college granted him a stipend of Rs.5 (seven shillings) a month to enable him to complete his course. His Excellency Dr. Mookerjee recently said in a public meeting in Calcutta:



"Had it not been for this help my father received from the mission, I should not have been what I am to-day."

**L**AL CHAND came to Calcutta from Serampore and took up work in the Reference Section of the Finance Department of the Government of India. In the course of years he became the head of the department and a wealthy man. He had four sons, of whom only the third, Harendra Coomar, survived. He was born in 1876 and had all the advantage of good education and upbringing. He received a first-class degree, standing first in M.A. in English. Before entering politics he was professor of English in the city college, Calcutta, and later Inspector of Colleges for Calcutta University.

His only child, Sudhir, a promising young man of eighteen, died in Calcutta in 1920. It was a cruel blow to the parents, but Dr. Mookerjee faced it with Christian fortitude which became a blessing to many. He found Sudhir again in thousands of promising students of Calcutta, and in remembrance of the five rupees of Serampore which made a man of his father, he created endowments amounting to several lakhs of rupees to enable deserving students to complete their studies both in India and abroad. The first endowment of over four lakhs (£40,000) was meant for "Protestant Bengali Christian students," and the second endowment of an equal amount for students of all communities. Serampore has not been forgotten. Sufficient endowment has already been made for a theological scholarship and there is more to follow.

**T**HIS was the man who came that morning, November 11th, 1951, to dedicate himself anew to God on becoming the Governor of West Bengal. I could not think of better words befitting the man who thus came to dedicate himself to

God that day than these words from the prophecies of Micah :

"He hath showed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?"

Here we have a definition of true religion, showing that it consists not in man offering elaborate gifts, but in man humbly offering himself. Before me that day sat the embodiment of humility in a great Christian saint. The Governor of West Bengal is a man of God who has identified himself with the down-trodden and despised of his subjects and with a burning passion to lift them from their misery and wrong. In his first broadcast to his subjects he said :

"I feel the wrench in my very bones and conceive it my bounden duty to do whatever lies in my power to give the healing touch to the festering sores."

**A** FEW weeks after this service I spent Sunday evening in his company at Government House, Calcutta. Here had lived Lord Clive and Warren Hastings. Once it had been the stronghold of British Imperialism. Every stone in the 350-roomed palace spoke of the wealth and splendour of old. India had come into its own and a son of the people walked the marble courts and led the millions of West Bengal, but, behold, he was a disciple of the Carpenter. What a homely gathering it was that night ! It was a fellowship of kindred minds and the burden of the conversation concerned the big things of life. Just before retiring the Governor in humility and deep sincerity said : "If I had my life over again I would be a missionary to speak of my Saviour." Such is the man who leads the millions of West Bengal to-day. He is not ashamed to own his Lord. He is, as one of his Hindu subjects said, "A Christian Gentleman."

*Lower Circular Road,  
Calcutta*





# "Thou Holdest Fast my Name, and Didst not Deny my Faith"

## LETTERS FROM YOUNG CHINESE CHRISTIANS TO THEIR PASTOR

By A. C. ELDER, B.A., B.D., formerly of China

*(The main incidents in these letters are based on fact, though the places and names are imaginary)*

### I

DEAR PASTOR,  
I wonder whether you remember me? I am from the village of the Willow Hollow, ten miles east of the church at Square Village, and I had a long talk with you at the last fortnight's training class you held there in the church. I am the only Christian in this village, as you know, but I thank God that He has given me courage to witness for Him. The other day the local Communist official came into our yard and said he wanted to talk to me. He was quite friendly, but I couldn't help wondering what he wanted. They have been very active recently with the "Exterminate the counter-revolutionaries" movement, and have been questioning everybody about everybody else. I took him to my room, seated him in the high seat, and poured him out some hot water. "Now, what is all this about your being a Christian?" he said. "They tell me you were away in Square Village for several days attending a class for Christians. Is that true?" I can tell you I was scared, but God gave me courage, and I told him how I had first heard of the Christian's religion in the district of the potter, and how, when I confessed my sins to Jesus, a load was lifted from my heart. I showed him my Bible, and that other book you gave me, explaining the Christian way. He was very polite, but started to explain to me that what I believed was all nonsense and superstition. "Of course, there is freedom of faith," he said, "but you do not want to believe this nonsense.

There is no God. Science shows clearly that the world was created by Labour; and as for Jesus, He is just a story invented by the enemies of the people to deceive good people like you—I shouldn't believe such nonsense."

I FELT I had to say something, so asked him why it was that the People's Government recognised the birth of Jesus in using the Christian calendar, not like the old government, who started from the year of the Revolution against the Manchus, and why they had a holiday every Sunday, the day for worshipping God? "You are a fool," he said as he picked up my books, "and these books are reactionary literature," which was not an answer to my question. "I read in a magazine that Premier Chou En-lai has told his assistants to read the Bible. I wonder why? The Shanghai Military Council allow these books and magazines to be printed; could they be reactionary?" I asked. "You don't know what you are talking about," he said, and marched off, with my books under his arm. My mother and sister (they had poured out the water for us) were very upset, and I scarcely slept a wink that night, wondering what would happen next. I prayed that God would touch his heart as he read the books, and help him to see the light. Will you pray, too?

I wish you strength.

Your younger brother,

WANG P'ING-AN

### II

DEAR PASTOR,  
Before I go to join up with the Volunteer Air Force, I feel I must write and tell you what has been in my heart these last few weeks. You know something of the struggle Enpao and

I have had at school to try to maintain our Christian witness. Since the day we met with those other students in your house and made the decision to accept Jesus Christ as Saviour, we have tried to meet each day in school, read our



Bibles and pray together. It has not been easy, as you can imagine. The other students know we are Christians, and call us superstitious idealists, and some of the teachers have remonstrated with us for having such superstitious ideas.

We are due to finish school next term, and there does not seem to be any opening for us. Most of the boys in our class who are not volunteering for the war in Korea are going on to a Political Training College and hope to become Government officials. My form master has told me it would be no use for me to do this unless I renounced Christianity, for political theory, as you know, is based on dialectical materialism, and although I don't know just what that means, I know it is not what Jesus taught. We have ten *mou*\* of land, but as I don't know how to farm it, it seems best for mother to rent it out. So there seems to be nothing for me to do but to volunteer for the Air Force. I shall get food and clothing, anyway, and mother will get a special allowance as a widowed mother of a volunteer, and my younger brother will be able to stay on at school.



*Chinese Students*

I SHALL have six months' training first, and then when the war in Korea is over I would be able to get a job as a pilot or on the ground staff of some air line company, and so be able to support my mother. Nobody likes war, but the Americans and British are killing our fellow-countrymen in Korea, and bombing innocent women and children, so we all feel they must be stopped. It is difficult to explain what they are

doing so far away from their own country unless it is that they plan to invade our country and make slaves of us, and none of us will stand for that. I hope to find some other Christians in the Air Force, and I am taking my New Testament with me. I shall never forget all that you have taught me about God and His love, and although I may not see you again for a long time, we can go on praying for each other.

I wish you health and strength.

Your younger brother,

LI KUANG-HUA

\* One-sixth of an acre.

(To be continued)

### At San Salvador Station

MISS CARBERY writes: "The greatest influence for good among the boarders is Mwanda, their matron, who is always so cheerful, willing and so utterly loyal both to us and to the girls, never an easy-task. Mwanda is also a deacon, and when she visits the sick and dying, the bereaved or tempted, she is allowed to take one or two of the older girls with her so that they are learning how to help their own people. The women's monthly prayer meeting has been well attended and we have remembered all the B.M.S. fields and the home churches during the year. Their great thrill of the year was to hear Dr. Clow telling them about Chinese women and how they have withstood hardship and persecution. The Sunday School has risen from its original 80 to nearly 300, and this has been a very worthwhile job. Sr. Avelino has been the prime mover in this, and children of all ages from under six to over sixty have attended. At Christmas we showed them a flannelgraph scene of the Nativity, and great was their interest."

### Delhi United Christian School

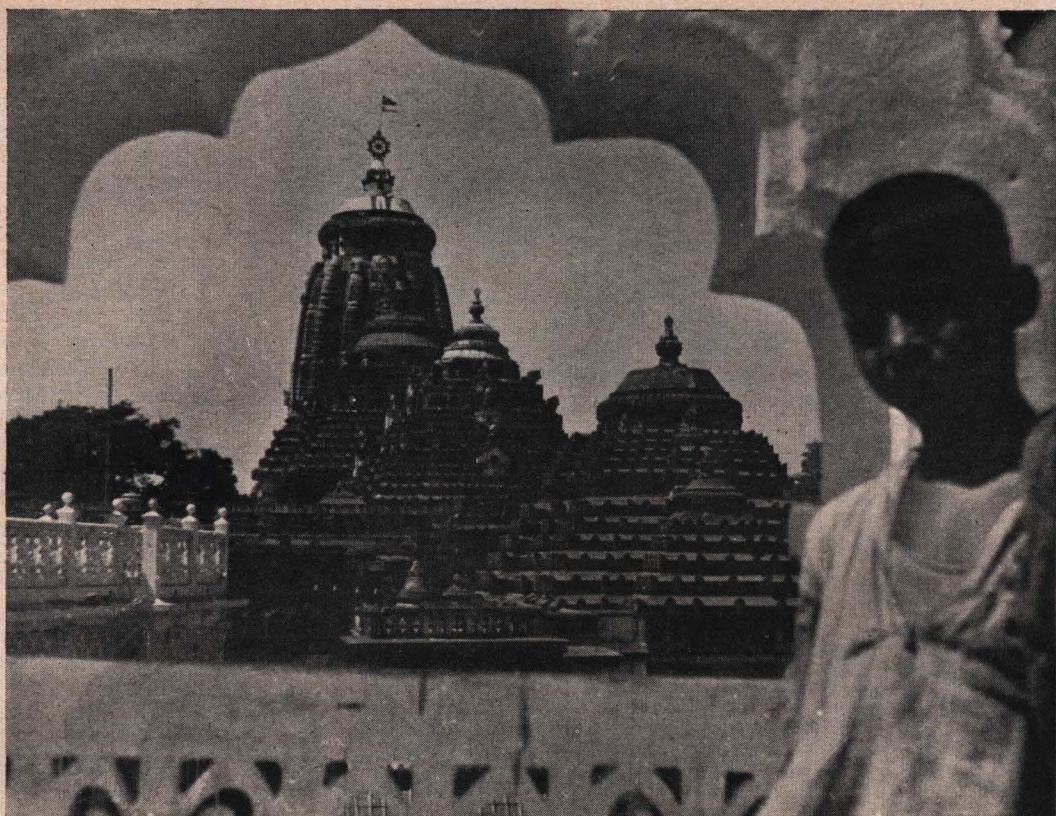
THIS school, in which the B.M.S. is united with the Society for the Propagation of the Gospel, has recently celebrated its Silver Jubilee. A thanksgiving

service was conducted by the Rev. R. C. Cowling, B.A., B.D., and the Bishop of Delhi. After a history of the school had been given, Dr. N. A. Banerjee, the Director of Education, spoke of the good work of the school and complimented the staff on the emphasis laid on character building. The annual sports were held in connection with the celebrations and the prizes were distributed by the Assistant Director of Education. The celebrations lasted for several days. Well-deserved congratulations were expressed to the Principal, the Rev. Samuel Victor, M.A.

### A New Governor-General

THE King of the Belgians has appointed General L. Pétillon to be Governor-General of Belgian Congo in succession to Governor-General E. Jungers. General Pétillon has already served as Vice-Governor-General, in which office he has proved his ability and worth. The Rev. J. Ohrneman, General Secretary of the Congo Protestant Council, was recently received in audience by the new Governor-General and presented to him the respects of the Protestant Missions in Congo and the assurance of the prayers of the churches in the fulfilment of his heavy responsibilities. In his reply M. Pétillon expressed warm thanks and said that he had placed his trust in God when accepting his new position.





*Jaganath Temple at Puri*

# Through a Layman's Eyes

By R. M. CHARLEY, M.C., B.Sc., M.I.E.E.

**I**N the United Kingdom there are many thousands of Baptists who are interested in and subscribe to Baptist work overseas, but very few of them ever have an opportunity of visiting the mission field. Happily this has been my privilege. During the past six years I have travelled by air to many parts of the world, covering about a quarter of a million miles, and, by fortunate circumstances, my business contacts have enabled me to visit Baptist mission stations, to worship in a number of Christian churches and have fellowship in many Christian homes. Thinking my experiences in this field may be of interest to Baptist readers, I have written an account for publication in *The Baptist Times*, but I believe some references to my visits to B.M.S. centres on the Indian sub-continent some months ago may be of especial interest to readers of the *MISSIONARY HERALD*.

**L**AST year I made a tour of India, Malaya, Thailand and Pakistan. In Calcutta I attended Lower Circular Road Church and was shown over the printing establishment of the Mission Press, which has done such valuable service in producing the Scriptures in many Indian languages. I worshipped also in Carey Church and was asked to read the lesson and give a message of greeting. It was a rare honour to stand for this purpose in the original Carey pulpit and use his original Bible. I learned a unique fact about the origin of this church; money was subscribed by several denominations, but, when difficulties arose in proceeding with a joint scheme, the Baptists accepted the responsibility, and the Anglicans graciously agreed to leave their share of the fund. This church, in addition to being used for services in English when the congregation is largely Indian under



the leadership of Rev. W. A. Corlett, is also used for Baptist services when Indian languages are spoken. In *The Baptist Times* for February 7th, Mr. Hemmens referred to a valedictory service at Carey Church for "... a Chinese husband and a wife set apart as missionaries to their fellow-countrymen in Singapore." My visit was soon after this service, and when I went to Singapore a few weeks later I called on Mr. and Mrs. Kenneth Wong and took greetings from their home church.

I SPENT a happy Sunday in Delhi in the Baptist compound enjoying the hospitality of Rev. R. C. and Mrs. Cowling. When the young people and children in the girls' and boys' hostels saw my camera, on their own initiative, they formed themselves into groups, thus enabling me to secure interesting records of this visit. Other denominations are concerned in the organisation of this boarding school, and while few of the students become Christians, it is realised that the teaching has a worthwhile influence when they grow up to be citizens of the new India. I attended service in their chapel when about eighty of them sat for nearly an hour on a stone floor (not cold, but hard!), and their behaviour was exemplary. The language used was Hindi, and although I understood not a word of it, I could sing the hymns, for the tunes were familiar. Six years ago I called at the Girls' High School where Miss Langley was principal. It was disappointing to learn now that this work had been upset by partition, for the school was in a Hindu area and the Muslims, who had formed a large proportion of the students, could not attend. I met an Indian Baptist whose forebears were in the earliest Baptist community, and he showed me the cross erected on the spot where some of them, with others, were murdered at the time of the Mutiny.

SOME readers will know Rev. E. R. Lazarus, who has worked in Orissa for many years. I first met him in Manchester about 1912, and some years ago he visited my home in Stafford and conducted the services at our church. It so happened that I was in Puri on business and called at the Baptist Mission House. I am sure I was the last person that Mr. Lazarus and his wife expected to see so unexpectedly. In Puri is the famous Jaganath Hindu Temple, the architecture of which is very wonderful. It is significant that, right under its shadow, Mr. Lazarus runs a reading

room. It is encouraging that Hindus come into it all day long, and although few show any outward sign of leaning towards Christianity, their reading of Christian literature, or even looking at Christian picture books, has some influence on them. After feeling the chill waters of the sea around our island, it was pleasant to bathe in the warm water at Puri. The sea is so dangerous, however, that lifeguards are constantly on duty, and as I am not a strong swimmer my bathe was only possible by having two dusky lifeguards, one holding each of my hands!

MY visit to Patna was brief, and I was sorry not to be able to call at our mission station, but when I was taking a picture of an ancient granary, children just coming out of school spontaneously flocked up the staircase on the outside of the structure. Incidentally, in the earthquake that struck Patna a few years ago most of the modern buildings were destroyed or damaged, but this huge ancient store for grain withstood the shock.

In 1946 I visited Ceylon when my elder son, a surgeon-lieutenant in H.M. Navy, was stationed at a naval hospital in Colombo. He attended Cinnamon Gardens Church and I was introduced to the congregation. A few months ago I was again in Colombo and went to the church. The Rev. H. J. Charter had retired and the Rev. C. R. Weller, the present minister, invited me to give a message to the congregation. On both my visits to Colombo I visited Rev. and Mrs. S. F. Pearce in the Baptist Mission House, which was their home. They have now retired to their own house in the hills, but it was characteristic of Mr. Pearce that he intended to carry on a Baptist mission effort of his own there. I do not wonder that he and his wife did not immediately return to the United Kingdom for their retirement, for Ceylon is very beautiful. From my hotel there was a glorious scene of sea coast with rollers breaking on the shore and tall palms swaying in the breeze.

DURING my travels in the last six years I have had the privilege of worshipping in Baptist Churches in thirty-eight towns in many parts of the world, and in churches of other denominations in eleven other towns. In a very real sense the feeling of loneliness in being thousands of miles away from my family and amongst foreign peoples was largely dispelled when I had fellowship with Christians in their churches and homes.

### In Memoriam

At Bourton-on-the-Water recently there was a tragic gun accident in which a schoolboy, John Haines, lost

his life. His mother, a member of our church there, has sent a gift of £10 to be used towards the cost of maintaining a cot for one year.



# A Look Round Our Congo Stations

## EXTRACTS FROM RECENT ANNUAL REPORTS

### San Salvador

**N**O outstanding development has taken place in the Church's life during the past year. But the Kingdom has grown even as the seed that groweth in secret. Although outstanding men and women are making their impact on this or that village, it is often the day-to-day testimony of the Christian community as a whole that under God is bringing in the Kingdom. During the year 135 men and women were baptized and another thirty were restored to fellowship. But there was loss also by death and lapses into sin.

Many people come to the hospital from long distances on foot, by car and even by plane, indicating how wide is the constituency served by the only evangelical mission hospital between Luanda and the Belgian Congo border. Dr. Shields and the two nursing sisters have established the fame of the hospital as a place of physical and spiritual healing, for many hundreds of miles around.

### Wathen

**I**N August we had classes for our Church leaders over a period of ten days. Some forty men and women attended and we all felt that the time had been well spent, and we hope to repeat this experiment this year. One result was the marked improvement in the standard of candidates for baptism. All seemed to have an intelligent idea of their need of a Saviour because of their sin.

At the end of the school year Domestic Training Certificates were awarded for the first time to eight girls who successfully completed their course. Of these three are being trained as nurses and two are teaching, facts which are proof of a new desire to follow a career before being married. As an out-of-school activity the Girl Guide Company has met regularly during term time. Of the seventy-five boarders ranging from seven to eighteen in age fifteen are church members and fifty-five are inquirers.

### Bolobo

**W**E have had favourable reports on our schools, and the Government help is on a bigger scale than the previous year. Numbers continue to increase, and over 100 new desks have been made and put into use recently.

Most districts were visited this year. With depleted staff it becomes impossible for missionaries to visit each village even once a year, and some of the arduous village visitation is now done by trained African helpers who are winning the confidence of the people and overcoming tribal jealousies and difficulties.

### Upoto-Pimu

**F**IRE is never lacking in the villages of the Congo forest. Frequently the fire burns very low, and all that is left are the slowly smouldering embers of the logs which cooked last night's supper. Often, through carelessness or neglect, the fire goes out. But not everyone's. There is always someone left who had guarded a glimmer, and as supper-time comes round once more this glimmer is fanned into a blaze, and more neglectful neighbours send the children to borrow an ember. As dusk descends it is a familiar sight to see the children racing back to their homes with the sparks flying behind them, and soon the supper pots are bubbling before each hut. The fire in the village is never entirely extinguished.

So also with the work of God in the hearts of the men, women and children of the Congo forest. The fire, rising sometimes to a blaze, falling often to a thin spiral of smoke, extinguished in some individuals into dust and ashes, never entirely goes out. God does not leave Himself without witness, for there is always someone who is able to say, "Did not our heart burn within us?"

### Lingungu

**W**E hope it is now generally realised that Lingungu replaces Yalamba (now occupied by the Ecole Grenfell), and Ligasa which had to be moved as the site was inadequate. If not realised as it should be at home, it is certainly realised amongst our people here. The huge crowd that gathered on the new site for worship at Christmas made no mistake when they were told a few months previously that the Christmas services would be held at Lingungu. We would not be making an over-statement if we were to say that there were 3,000 people. The number of cycles stacked around reminded one of a cycle store outside a huge factory at home.

*Congo Teacher-Evangelist and his congregation*





## FOR PERSONAL READING AND WIDER USE

### The Free Churches and Episcopacy: By Ernest A. Payne, M.A., D.D.

Carey Kingsgate Press. 9d.

THERE are certain denominational publications which every thinking Baptist should read. This is, without a doubt, one of them. For one thing, it is written by the General Secretary of the Union who will by virtue of that office take a prominent part in any inter-church discussions on the question of unity. For another, it is an able, clear and courageous statement of Free Church belief concerning episcopacy related to claims made by Anglican divines and scholars. The Archbishop of Canterbury, in his famous Cambridge sermon, suggested that the Free Churches should take episcopacy into their own system. We all agree with Dr. Payne when he says that the question must be pressed: What exactly is the nature of this episcopacy? Does it avoid the difficulties which Free Churchmen have felt and still feel regarding most of the episcopal systems they have known?

A. S. CLEMENT

### The New Testament Teaching on Baptism: By Stephen F. Winward

Carey Kingsgate Press. 2s.

THOSE who seek to prepare young people for baptism will get help from this booklet and they would do well to encourage those concerned to study it. The writer has collected thirty readings from the New Testament which deal with baptism, and arranged them in four main sections: *Baptism—(1) in the Gospels; (2) in the Acts of the Apostles; (3) in the Letters of St. Paul; (4) in the Letters of the Other Disciples.* These readings, intended for a month's daily study, are quoted in full from the Revised Standard Version, followed with a short exposition and a suggested topic for meditation. The idea is good, the arrangement neat, the booklet is a convenient size for pocket or handbag. The intelligent candidate will benefit from using this book; it should stimulate interesting discussion in the Preparation



*Bishnupur School Chapel—Interior View (see p. 83)*

Class for Church Membership. The language, in the main, is non-technical; it could have been more attractive, at times more simple and direct. One or two sweeping claims are quite unnecessary; one point laboured to confusion. The suggestions for meditation could have been more personal and penetrating, and there is plenty of space for the addition of a short daily prayer or suggestions for intercession.

The book is commended. Had it been possible to produce it at a lower price, it would find its way into more pockets and handbags.

THEO. VALENTINE

### Miracle at Carville: By Betty Martin

John Lehman. 12s. 6d.

THIS is a moving story written by one who spent twenty years of her life, from the age of nineteen, in the State leper settlement at Carville, U.S.A. She describes simply, yet vividly, her own reaction to her suffering and thus gives a glimpse into the minds of those stricken with leprosy. She is specially concerned that there should be, on the part of others, sympathy and understanding and a realisation that the disease is not so loathsome, nor so contagious, as is popularly imagined. Those who are interested in the problem of leprosy and its treatment will find the book helpful. And all who read it will be impressed by the religious spirit of its author. Her faith and hope never falter, and her love for God and for her fellows does not diminish, but rather increases.

A. S. CLEMENT

## WILLINGEN 1952

UNDER the auspices of the International Missionary Council two hundred delegates from all parts of the world will gather together at Willingen, in Western Germany, from 5th to 18th July. The theme of the conference will be "The Missionary Obligation of the Church." A number of important and urgent questions will be considered, such as: the effect of the withdrawal

from China in the policy and future of missions, the difference made on Christian strategy by the new relationship between East and West, and so on. Among the representatives of British Missionary Societies will be the Rev. V. E. W. Hayward, M.A., and the Rev. Gwennyth Hubble, B.A., B.D. Those responsible for organising the conference ask for your prayers.



# Fellowship in Prayer

Based on the Prayer Calendar

*June 1-7.*—*Delhi*, capital of India, is a place of great responsibility and opportunity where the B.M.S. is making a variety of witness among many sorts of people. The United Boys' School has recently celebrated its Silver Jubilee. The United Free Church is a home for Christians of several denominations. Pray for these and for evangelistic and school work among girls, that all may be used to win converts to Christ.

*June 8-14.*—*Palwal* and *Baraut* are stations in North India from which work extends into many surrounding villages. The men's and women's hospitals at Palwal continue their ministry of healing and evangelism. The Word is presented in schools and the gospel is preached indoors and out of doors by missionaries and Indian workers. Pray that now as heretofore the Word of God may run, have free course and be glorified.

*June 15-21.*—Pray for the faithful and steady work of missionaries and Indian colleagues at Agra, Kasauli and Bhiwani. Ask for the blessing of God upon mis-

sionaries feeling the burden and heat of the day, dealing with problems and difficulties of church oversight and discipline, and troubled because of openings for the Gospel which they cannot enter through shortage of staff.

*June 22-28.*—*Patna* includes, among other efforts, work with students and a girls' school. In *Gaya* missionaries conduct work in the leper asylum. There is, in addition, witness among all sections of the community. Pray that this may continue to result in conversions and baptisms and the building up of the churches in the faith.

*June 29-July 5.*—B.M.S. responsibilities in *Jamaica* include the provision of the principal and tutor for Calabar Theological College which, together with the Boys' High School, is in process of removal to new and larger buildings. Give thanks for their great record and pray that their future may be even brighter and that the life of the churches may be quickened into new consecration and zeal.

## MISSIONARY RECORD

### Arrivals

26th March, Rev. J. B. and Mrs. Middlebrook, from visit to Ceylon.

6th April, Mrs. D. S. Wells and daughter, and Mr. and Mrs. B. G. Ellis and two children, from Calcutta ; Rev. G. H. and Mrs. Brown and three children, from Rangpur.

### Departures

25th March, Miss K. M. Cheshire (from Lisbon), for San Salvador.

26th March, Mrs. L. J. Taylor (by air), for Léopoldville.

3rd April, Miss M. Clark, for Lungleh.

15th April, Rev. R. F. and Mrs. Richards, for Brussels (for study).

16th April, Miss K. M. Brain, for Brussels (for study).

18th April, Mr. J. D. Knight, for Brussels (for study).

### Birth

18th March, at Pimu, to Dr. and Mrs. S. L. Henderson Smith, a daughter, Gwenyth.

## ACKNOWLEDGMENTS

(To 10th April, 1952)

### Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

*General Fund* : Anonymous (Sale of Gold Chain), £4 12s. 6d. ; Anonymous, £5 ; Anonymous, 3s. 6d. ; "M.D.C.," £2 ; Anonymous, 5s. ; Mr. K. I. Stanfield, £5 ; *Baptist Times* Reader, 10s. ; Anonymous (farthings), 1s. ; "God's Steward," 5s. ; "A Little More," £1 ; Anonymous ("To help God's work Overseas"), £35 10s. ; Anonymous, £1.

*Medical Fund* : "In Memory of John Haines," Support of Cot, £10 ; "In Memory of S.A.," £1 ; Anonymous, £4.

*Women's Fund* : Anonymous (ex G.A.'s Missionary Box), 5s.

### Legacies

THE following Legacies have been gratefully received in recent months :—

	£	s.	d.
Feb. 19th. The Misses Baker .. ..	3,500	0	0

Feb. 28th.	Mrs. H. Edwards .. ..	5	0	0
	Miss E. Sabbage .. ..	1,400	0	0
	Miss A. F. Cook .. ..	274	0	0
29th.	Miss R. A. Robinson .. ..	32	17	11
Mar. 4th.	Miss M. Prior .. ..	667	10	2
	Miss S. L. Robinson (Women)	50	0	0
6th.	Miss J. S. Day .. ..	1,500	0	0
18th.	Mr. S. E. Ellis .. ..	150	0	0
31st.	Mrs. N. Edwards (Women)	5	0	0
April 2nd.	Mr. W. Jenkins .. ..	1,671	19	0
	Mr. J. Bradbury .. ..	8	4	2
	Mr. J. P. Crawley .. ..	577	10	0
	Mrs. N. Rees .. ..	700	0	0
4th.	Mr. T. Lugten's Trust (Medical)	400	0	0
	Miss L. R. Swan .. ..	100	0	0
5th.	Miss M. Rymell .. ..	50	0	0
9th.	Miss M. Woodier (Medical			
	£5, and B.T.L.A. £10) ..	15	0	0

## THE BAPTIST MISSIONARY SOCIETY

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# MISSIONARY HERALD

JULY 1952 · PRICE FOURPENCE



THE FIELD IS



THE WORLD



# For Service Abroad

## VOLUNTEERS

THERE they stood, in the Baptist Union Council Chamber last April, a group of some twenty young people—accepted candidates, presented by the Foreign Secretary to the B.M.S. General Committee for valedictory blessing. Among them were two married couples, but all were young in years. Their accents gently betrayed their places of origin—Scotland, Wales, the north and south of England. But most were from the Metropolis and its suburban areas. Some had travelled far afield on military service, and, when they again see Africa and the East, they will be returning to previous scenes of somewhat different service.

The Candidate Board perhaps is the most privileged of all B.M.S. Sub-Committees. The duty of its members is to pass in review applicants for overseas service and, as they fulfil their task, they must needs concern themselves, first and last, with the ways of God with a human soul. It is for them, having heard the candidate's own testimony of a personal call from God, to seek confirmation of it from the candidate's church and from other fellowships and individuals, and then to decide whether or not they, as a Board, can take their responsible and prayerful share in the confirmation of the call.

What spiritual experiences this group of twenty represented! Some had embarked on other courses, only to be recalled by the Holy Spirit to earlier promptings; some were products of sympathetic Christian homes, and some were not; some were from large churches, others from small; some had lived sheltered lives in one place only, others had roughed it all over the place.

### A Financial Shadow

AND now their passages are booked, some for Belgium and Portugal, and others direct to South Asia; and these young folk are enjoying all the fun and excitement of getting ready for a sea voyage and are preparing themselves seriously for absence for a spell of years. Their locations are mostly settled and the burdened spirits of hard-pressed missionaries are lightened as they hear news of coming reinforcements. But over the whole Society, at home and abroad,

there has crept a financial shadow. It is far larger than a man's hand. Yet this same General Committee that valedicted the twenty young people, decided to go ahead in faith and hope, making no "cuts" for the present, but appealing boldly at once to the churches for the Deficit of £20,494, and an Income of £268,197.



*Newly-accepted Candidates with the Foreign Secretary*

I was deeply moved to receive a letter from one of these young people suggesting that the group of twenty be formed into teams and sent round the country on an immediate campaign, the aim of which would be to challenge the churches to even more dedicated and generous support of the B.M.S. This suggestion is receiving serious consideration, but there are difficulties in the way since most of "the twenty" are at St. Andrew's or Carey Hall and term only ends in mid-July, and in a good many cases sailing dates fall in early September. But surely the problem we are facing in respect of these twenty candidates (and, indeed, of the other applicants who are keeping our Candidate Board so busily occupied) is a theological problem. What we are facing is an activity of God. Just as He



called Amos from among the herdmen of Tekoa, and Matthew from the tax-gatherers' circle in Galilee, so is He calling these contemporaries of ours to the self-same service of the self-same Kingdom. And how can it be that He is calling life—souls and persons—and not providing the necessary material resources? There are deep issues here, and we are forced to conclude that financial shortages most clearly mean that God's will is here and there being thwarted, that while as a denomination we are being blessed with a wonderful emergence of candidates, there are obstacles at certain points in the way of God's full plan. Surely, while God has been saying to one and another of these young people now bound

for Africa and the East, "Who will go for us?", at the very same time He must have been saying to others, older and younger, in the same churches and the same denomination, "Who will pay for them?" And if "the twenty" have said in solemn dedication and with a spirit awed in humility and love, "Here am I, send me," then what can *we* say, we who are among the 335,000 Baptist church members of Britain, or perhaps among the thousands of young people who made up the great audience at the Albert Hall Rally on May 1st? Surely we shall all say, gladly and gratefully, "Here are we, money and all—use us!"

J. B. MIDDLEBROOK

## PROGRESS, DESPITE THE HURRICANE

By KEITH TUCKER, M.A.,

President of Calabar College, Kingston, Jamaica

THE Annual Assembly of the Jamaica Baptist Union took place recently in the Browns Town Baptist Church, and was attended by a record number of delegates. The Union, having honoured me by electing me to the position, I had the privilege of assuming the chairmanship and delivering the Chairman's Address. At the customary Memorial Service two names stood out in the hearts and minds of all present: Mrs. S. B. Edwards, widow of the Rev. J. Edwards, whose outstanding gifts had enabled her to render great service to the Ulster Spring Circuit of Churches, and to the Baptist Women's Federation; and the Rev. J. M. Walters, whose sterling character, complete devotion to the pastoral office, and genial personality had made him one of the most respected and loved ministers of the Union.

The calamity of the hurricane was naturally much to the fore in the minds of the delegates, and it was reported that the total amount of damage to Baptist property had come to £100,000. To meet this, friends in Jamaica, Britain, Canada, and the United States had contributed £7,500. Grants would be made available as the funds permitted on the reception of approved rebuilding plans. Resolutions of gratitude to all bodies outside Jamaica who had given aid were cordially passed. Yet as the various reports were presented it became evident that although the year 1951 had been marked by so grave an event, the hand of God had nevertheless been in blessing upon the work of the Union. For general build-

ing work the churches had raised no less a sum than £10,000, a wonderful achievement in the face of so much poverty. The gross gains in church membership were 2,333, the total losses 1,273, showing a nett gain of 1,055. The Central Fund had another successful year and had closed with a balance of over £2,000. The Missionary Society had surprised all its supporters by its income of over £2,500, this total being considerably higher than that of many years when there was no hurricane. Thankfulness was expressed for all these results which gave so much hope for the future.

THE best thanks of the Union were accorded to Rev. Fergus Lewis, the ex-chairman, for his many services to the Union, to Rev. D. W. F. Jelléman, M.A., who assumed my responsibilities in my absence from the island on furlough, to Rev. W. N. J. Clarke for his services as Editor of the *Baptist Reporter*, and steps were taken to secure a Baptist chaplain at the University College of the West Indies, Rev. C. Woodyatt, B.A., B.D. being elected to this important post. The attendances at the public meetings were very good, especially at the Youth Rally, when the historic Browns Town Church, seating over a thousand, was packed to capacity. Confronted with grave problems consequent upon the hurricane, yet in the spirit of thankfulness for the many blessings and of hope for the future, the delegates returned after memorable meetings to continue the work of God in their various churches.

Cover Picture: Caribs of Dominica, West Indies, Weaving Baskets



# A Chakma Mother

By MURIEL STARKE, Rangamati, Pakistan

SHE is still known as Kuranga's Ma, though her eldest daughter died nearly four years ago. She was a happy child and, besides being a help to her mother in the home, as every Chakma girl is, she had her little candle alight for Jesus and lit the path for her mother. Kuranga could read. She was irregular in her attendance at boarding school, and there is no day school in their village, but she could read the book with the story of *The Life of Jesus*, and knew by heart several hymns. There was no adult literate in the little Christian group, but when Kuranga was at home they had meetings at which the eleven-year-old girl read the scriptures and sang with the help of still younger children.

It was a very sad day for her mother when Kuranga died of pneumonia. If the dispensary had not been so far away, or if her father had had more faith in medical treatment, it might not have happened. Soon a worse trial came into the mother's life. At first she did not realise what it was. Sores appeared on her hands and feet which could only be healed with great difficulty and seemed to break out afresh almost immediately. Gradually the truth became plain to the woman and her neighbours. Kuranga's Ma was a leper.

There is a leper asylum at Chandraghona run by the B.M.S. hospital, and the family all knew about it. You might well ask why Kuranga's Ma did not go there at once for treatment. The chief reason was probably the apathetic attitude towards illness which is almost universal among the people of the Chittagong Hill Tracts. God sends illness or ill-fortune! If and when He wills, you will recover, so why do anything? There is also the economic factor. It is no easy matter for a mother to leave her home and three children, all under eight years old. The father must go out to work. Who, then, will look after the children? Even kindly neighbours hesitate to welcome the family of a leper woman; they

might be bringing disaster on their own family.

IN this case the husband simply refused for months to discuss the matter. Perhaps he hoped that treatment by 'jungle' medicine would cure his wife. Perhaps he hoped it was not leprosy at all! So long as you do not go to a recognised doctor and have scientific tests you can go on trying to deceive yourself and others. Perhaps he was just refusing to face the problem and the inconveniences which were bound to come. For at least a year after the disease was recognised the patient had no treatment whatever which could be of any use.

Then for some reason the husband relented. Whether it was his wife's pleading (she was anxious enough to try to defeat the enemy), or a realisation of that dread enemy for what it was, or whether the Spirit of God showed the man what he should do, we do not know; but suddenly he consented to discuss the matter and agreed to take his wife to Chandraghona for treatment if the little girl of four could be looked after in the mission school.

IT was then that I think Kuranga's Ma showed herself a heroine. While getting ready, and on the day's journey to Rangamati, and then on to Chandraghona, she set herself to prepare her baby to leave her happily. Patiently and continuously she told her how happy Kuranga had been at school, what nice things she would have to eat and what fun she would have with the other children. The result was that in a few days,

when Chhobe herself had received a clean bill of health from Chandraghona, she settled down to life in Rangamati as happily and readily as possible. It is a hard thing for a mother to make her child not miss her.

KURANGA'S MA, too, found happiness and comfort in her new life. Recently she went home for a holiday, and gave glorious reports of life



*The Children of Kuranga's Ma*



in the leper colony. "Everyone is so kind. I get plenty to eat all the time." (No going short because the old rice is used up and the new crop isn't ready.) The wounds on her hands and feet are beginning to heal, and she feels better altogether. Perhaps the greatest thrill, next to this, is freedom

to go into the other houses and be visited in her turn. She is learning, too, to read for herself. Another joy is regular church services, held especially for the lepers. At Chandraghona the lepers are cleansed, in body and mind, and have the Gospel preached to them.

## *Prem Nivas—* "The Abode of Love"

By ELSIE K. HOPE, B.Sc., Patna

"IT must be named *Prem Nivas*, 'The Abode of Love,' for the gifts we have given for this new building were love gifts, and the children who learn there will be taught with love." So said an old girl of the Angus Girls' School, Patna, at the meeting of the Old Students' Association last October. She referred to the new open-air classroom, just completed. Here, briefly, is its story.

The Jubilee Year of the school was celebrated in 1947. That year the small school hospital, named *Jayanti Bhavan* (Jubilee House) was finished. The cost of building was met by a grant from the B.M.S., but old students paid for furnishing and equipment. This objective achieved, it was decided at the O.S.A. meeting that year to open a Jubilee Fund with the intent to raise money to build a *pukka* open-air classroom to take the place of the bamboo and thatch shed which had housed a class for some years, but had collapsed in a storm.

Gifts, most of them small, though representing generosity, gratitude and sacrifice, came pouring in. One large donation of 750 rupees was received from Lady Dow, the wife of the last British Governor of Bihar, sent on the eve of her departure from India on Independence Day. This



*Indian Students at Balangir*

helped the fund to reach quickly the first thousand rupees.

IN 1948 sufficient cement was in hand, after the completion of the hospital building, for the foundation, plinth and ten brick pillars of the new class-room to be constructed. Money and materials for the roof were lacking. But past and present staff and pupils were busy, and are still busy, raising money to meet the full cost. The school grew vegetables and sold the produce—roofing the new school building with tomatoes, carrots, beans and pumpkins, it was said! The Guides and Bluebirds arranged a con-

cert, the school has organised *melas*, sales and concerts. Slowly the fund has grown to nearly 4,000 rupees. In December, 1949, His Excellency the Governor of Bihar, Shri Aney, visited the school on the occasion of the exhibition of handwork. A generous gift of 500 rupees received that day from His Excellency made it possible for the next advance to be made. "Now the roof can be put on and our much-needed extension be ready for use," said the staff.

But not so fast! It was six months before asbestos sheets could be obtained—for over a year these were stacked in a room of the women missionaries' bungalow because there was no steel



to be had. At last, after innumerable visits to offices, permits to purchase steel were obtained. There were delays and difficulties at every step of construction, but one exciting day five steel trusses were hoisted into place and the actual roofing began. By August, 1951, the asbestos sheets were fixed and the roof complete, save for a gap between the eaves. No small rounded pieces of asbestos could be obtained to finish the job. However, the class-room came into use—during the rainy season, too, with rain often pouring into the centre line. But all was finished just in time for the new building to be used with great comfort at the meetings of the Women's Bible School in October.

Through the years the cost of materials has risen so much that there remains a further 1,000 rupees to be raised before the Jubilee Fund can be closed.

A SERVICE of thanksgiving for the new building was led by three former pupils of

the school during Bible School week, when the name *Prem Nivas* was given to it. So now the small folk of the first class are in possession of their new room, and it is also used for supervised study, games and drill by the senior Sunday School, for opening worship and for many other special gatherings.

Thus premises which seemed like a 'king's palace' to the forty children who moved into the newly-built school in 1919 are gradually being enlarged to accommodate the 240 children (175 of these are boarders) who now are being taught in the Angus Girls' School and Training Classes.

May love, which inspired the gifts of old students and friends to the Jubilee Fund, indeed be manifest in all that takes place in *Prem Nivas*, bringing the children—for whose sakes it has been built—to know the Love of God as revealed in the supreme lover of children—Jesus Christ our Lord.

# Telling the Old, Old Story

By F. WADDINGTON SMITH, Rangamati

IN the country round about Rangamati there are non-Christian villages in which one or two Christian families are to be found. One week-end in the cold weather I visited some of these families with two keen Christians. One of them had been a Buddhist and the other one a Muslim. Now they were united in the joy of going out to tell people about Jesus and His love.

We travelled on bicycles with a few necessities tucked in old packs on our backs or on the cycle carrier, and an umbrella tied on to the crossbar. After about an hour and a half we came to a little cluster of houses by a little stream. This was our first stop. We had promised to call and see a man who met with an accident. We found his house and saw that his eye was in a very bad condition. He told us that while he had been cutting wood in the jungle nearby a splinter had shot up and struck his eye sharply. We could do little for him. But readers can imagine what a joy it was for us to advise, urge and arrange with his fellow villagers for him to go to the B.M.S. Hospital at Chandraghona! This done, we had to push on to a place where we were due to spend the night with a Christian who had made arrangements with us to have a "cottage meeting" at his house. It was a thatch-roofed bamboo house built into the hillside with the veranda supported on poles. Soon after our arrival the meeting began. About

thirty people were present. Most of them were non-Christians from nearby houses. The meeting started with a hymn. Only the Christian men and women had heard the hymns before, and only one or two of them would join with us in the singing. We had prayers and a Bible reading. Then one of us—the man who had been a Buddhist—prepared to speak. The people were sitting round us on the veranda floor in the light of two oil-lamps. He spoke about our Lord's parable of the Rich Fool. The meeting closed after this address and people went away home.

NEXT morning they were all up and about in the twilight before the dawn, which made them look like ghosts suddenly appearing here and there from the lingering shadows of the night. They had to get off to the fields or the hills and, by the time the red rim of the sun tipped the hill, nearly all of them were on the job for the day. The few Christians among them had arranged to be back in the village at midday for the Communion Service. Thus at midday eight or nine of us sat in a circle on the floor of an inner room in the home of a Christian. Individual cups were used and they had a Communion cloth which had been worked by one of the girls who had been at the B.M.S. Girls' School in Rangamati. After the Communion Service we said farewell and



went on to another village, arriving there just in time for a cup of tea at the house of a Christian who was expecting us to have an evening meeting.

**D**ARKNESS falls fast in the East. One moment you hear the sounds of people returning home from their work ; men returning from the fields with their oxen, the barking of dogs, the shouts and laughter of children ; you see silhouetted against a pale silver sky the last flight of birds making for home ; and then the next moment it is all muffled in darkness.

About an hour after darkness fell, thirty or forty villagers came crowding on to the veranda of the house for the cottage meeting. As before, we had hymns and a Bible reading and prayers. Another friend spoke this time about the Buddha and Christ. He showed how Christ came not to destroy, but to fulfil. After this meeting one of the non-Christians—a Buddhist—invited us to have the next evening's meeting at his house. He said that all good men should help to spread religious truth. We thanked him and accepted his invitation.

**N**EXT day, while I went to see one of our primary schools, one of my companions stayed behind to give some teaching to two inquirers who wanted to be baptized. I have heard recently that five people were baptized there, and I think these two inquirers were among those five. We were back again in the evening for the meeting at our Buddhist friend's house. It was much the same as the other meetings had been, save that we sat round an open fire on the veranda and that after the meeting people stayed by the fire. Hookahs were passed round and spontaneous discussion broke out ! Why don't Christians believe in transmigration ? Then there were questions about ethical self-improvement according to ethical laws and the nature of sin. Did God breathe into man a living soul, but not into animals ? All sorts of questions were discussed. All the folk were most attentive and nearly every one had his say.

It was very late when people started to leave. Thus the week-end meetings ended. Thanks to the interest and hospitality of one or two Christian villagers, we had had three good cottage meetings and told the old, old story to over two hundred people.

## USED SPECTACLES

**T**HE response to the appeal for discarded spectacles has been very gratifying, and we would like to thank all those who have sent any. Last year we were able to send nearly 700 pairs to Africa, India and Jamaica, all in good condition and each in a strong case.

Since we are able to devote only spare time to the work, parcels are seldom opened on receipt ; often it is a week, sometimes much longer, before acknowledgment cards can be written.

Our aim is to send abroad only complete spectacles which will give reasonable service, so those frames which come into this category are first sorted from the rest. Of the latter, a good number may be capable of repair—sides can often be put on to fronts, and vice versa, in order to make a good frame. The lenses are sorted, neutralised (i.e. the prescription is found), marked and paired off in frames.

After washing, the complete spectacles are sorted into sizes, since those suitable for Indians will not fit Africans. The latter need very large frames with wide bridges—much wider than the majority of those worn in England.

Pince-nez and similar types would, we feel, not fit the African face too well, but they are, nevertheless, very useful, since the gold in these, when melted down, can be used to buy large, strong nickel frames. By this means we were able to send out nearly 250 new pairs last year.

A letter from an African who received a pair of glasses and was thus enabled to read God's Word says : " You have given me new eyes, and by this you have shown me Jesus." The snapshot shows a pastor who was enabled to return to his tribe and preach to them after he had received the glasses he is seen wearing. Many are thus hearing the Gospel who otherwise may not have heard.

So we are hoping that this year we may be enabled to send out even more than last year, but we are, of course, dependent upon the discarded spectacles sent by friends. They are of no use, and of very little value to the owners, but if sent to us they will be used in such a way that God's children in other lands may be helped and the Gospel may be spread.

H. A. THOMPSON



*Seeing through "Used Spectacles"*



# FROM FAR AND NEAR

## Njinga Leper Camp

**D**R. and Mrs. Henderson Smith write :  
In the leper village we are receiving new patients practically every week. Some of them come from very far away, and much prefer to come to us rather than go to the Catholic Leprosarium also available for them. Why? Because for one thing they can receive in our village modern treatment which offers a real prospect of cure. Week by week they receive two injections of Sulphetrone, an examination for anæmia and, as far as we can, a clinical examination. All this shows we care for them and do our best to give them every chance of cure. One small girl came along very pathetically with her head covered with scabs of impetigo and, though only about eleven years of age, already showing advanced infectious leprosy. You would hardly acknowledge she was the same child to-day ; the scabs have all disappeared and her happy, smiling face tells a story of new hope and new life found at Njinga. During our weekly visits we frequently begin by a short evangelistic service in the Lepers' Chapel, and I am enjoying so much being able once more to tell the stories of the Gospel—not in Chinese this time—but Lingombe.

## For the Service of Healing

**S**ISTER COGGINS writes from Berhampur :  
“Early in the New Year we heard the results of the nurses' examinations, and I am glad to say they all passed, three their midwifery, two their final nursing and two their junior nursing. The two finalists will be starting their midwifery training in April, and another girl from the Moorshead Memorial Hospital has been accepted to do the training with them. She will also return to her hospital as a staff midwife if she passes. Then two new juniors were taken to do their three months' probationary period prior to signing their agreement for general training. The first Tuesday in February two others who have passed this period received their caps at the prayer meeting taken by the pastor.

*Berhampur Hospital Staff*



We would ask that you will remember all these girls in your prayers. I also mentioned the nurses' picnic in my last letter, which they have each year with part of the money raised for their T.N.A.I. Fund. They decided on Sonapur this year, some nineteen miles away, by the sea, a lovely spot with the hill and palm trees silhouetted against the sky.”

## Youth Work in Ceylon

**T**HERE is now in Ceylon a fairly well-organised youth department officially known as the Baptist Young People's Auxiliary. Its primary aim is to promote and co-ordinate youth work in our churches throughout the country. Three basic principles guide the work—worship, study and service. Camps, conferences, discussion groups, study circles and quiet days are conducted for the young people. The young people help the churches in evangelistic work generally and also organise evangelistic campaigns on their own. Last year, for the first time in the history of the Baptist Church in Ceylon, an effort was made to conduct a Youth Leaders' Training School. Twenty-five potential leaders benefited from this course. The necessity for such courses is widely felt. Whatever the problems of the future church in Ceylon may be, lack of leadership will not be one of them. There are young men and women who would by virtue of their Christian character and training gladly take on great responsibilities within the Church and thus serve the cause of Christ.

## Advance in India

**I**N the Balurghat area of the Dinajpur district fifteen Santals from the non-Christian community were recently baptized. Mr. Paul Rigden Green states that the village from which these people come is a completely new piece of work. When he visited the village he was much impressed with the knowledge that the converts had of the New Testament.

## The Disciples of Christ in Orissa

**A**N interesting development in Orissa is an approach made by the Indian Mission of the Disciples of Christ with a view to sharing in our work. Discussions are taking place with the Utkal Baptist Central Church Council. One of the leaders of the Disciples of Christ, Rev. W. D. Hall, was over in this country and spoke eloquently to the General Committee of the desire of his colleagues to help us to cope with the tremendous opportunity on the field. If the present negotiations came to a satisfactory conclusion, then more men and more money will be available for extension work in the Kond Hills and West Utkal areas.

## Baptist Students' Federation

**T**HE new secretary of the Missionary Fellowship of the Baptist Students' Federation and their delegate to the Young People's Committee is Mr. Arthur Wyatt, son of the late Dr. Harry Wyatt, of Shansi. The Fellowship now has a membership of fifty, including



ten medical students, ten nurses, fourteen theological students, and eight training to be teachers.

### The New Mobile Exhibition

**M**EMBERS of the General Committee had a preview of the new mobile exhibition, staged for their benefit in the Holborn Hall. Mr. Wilson and his staff are to be congratulated. They have produced an exhibition which is both attractive and informative. Its theme is *The World of To-morrow*. It is divided into five sections, illustrating the world of yesterday in contrast to the world of to-morrow; the Book for the world of to-morrow; the Gospel for the world of to-morrow; the Church for the world of to-morrow; the goal for the world of to-morrow. In addition to clearly-drawn charts, diagrams and maps, there are portraits of eminent missionaries, objects of great interest, and well-constructed models. These last include a model of a Chinese house and courtyard, and a scale working model of a B.M.S. boat as used on the Congo. The exhibition should do much to quicken interest throughout the country and to educate those already interested.

It is hoped that during the next three years this new exhibition will visit all parts of Great Britain. Secretaries of Auxiliaries are reminded that the Director of the Visual Education Department will be glad to know as soon as possible which districts would like to have the exhibition, and when, so that a tour can be planned.

### The Indian Journal of Theology

**A** NEW journal has recently appeared in India under the name *The Indian Journal of Theology*. Its purpose is stated as being to provide a medium of expression of the best theological thought in the countries of South-East Asia and particularly of India. The promoters hope that it will stimulate theological thinking in the Church, meet the needs of ministers and pastors in the rural as well as in the urban areas, and guide the intelligent layman by focusing sound theological thinking on the practical issues that confront him in his life in the work-a-day world.

It is of special interest to our readers not only because it is printed at our Mission Press at Calcutta, but also because its editor is a distinguished Baptist scholar, Prof. V. E. Devadutt of Serampore College; and of the six contributions in the first number three are written by Baptists, namely, Prof. Devadutt, Rev. W. G. Wickramasinghe, and Rev. B. F. Price.

### G.A. Conference

**T**HERE was a sense of 'purpose' in everything." This remark from a delegate sums up National Conference, 1952, and rightly so, for everything attempted that Easter week-end was done to help us find the answer to our theme, "What purpose burns?" During the sessions our speaker, missionaries, and leaders brought us to the clear conviction that the call of God to any person to follow Him held within it the divine imperative to preach . . . teach . . . witness. Through much heart-searching and many challenges we realised that it was God's purpose for the world which mattered most, and it was the depth of our love for God which determined how far we followed



*A Congo Evangelist and his Wife with some of their People*

that purpose. "The love of Christ constraineth"—our motto, and also our answer.

V.B.

### In North India

**T**HIS extract is taken from a letter written by Miss Kenyon.

"In Bhiwani the years passed quickly. Hospital routine is much the same the world over, but here there is a big plus—evangelism—in which we all share. The missionary staff, the Indian Christian doctor, our blind evangelist, the nurses, who are all Christian girls, and those of our hospital servants, who are Christians. Just before I came away two families of sweepers attached to the hospital staff said that they wished to become Christians, but expressed some doubt as to their being accepted as members of the church as the Christian community has been largely recruited from the Chamars (leather-workers' caste), and they have an inherent dislike to associating with sweepers, who are considered dirty because of the work they are engaged in, though they may be scrupulously clean in their person. Will you pray for these families as they are prepared for baptism, and for the church that its members may be given grace to welcome the new members of the Christian family gladly and unfeignedly."

### Rev. Godfrey C. Robinson

**A**T its last meeting the Young People's Committee unanimously passed the following resolution:

"The Young People's Committee of the B.M.S. records its gratitude to the Rev. Godfrey Robinson, B.A., B.D., who has served with distinction as Secretary of the Young People's Department for the last five years. During that period of office he has won the affection of his colleagues and the members of the Committee. He has developed the work of the department and continued the work of the Summer Schools. He has represented the Society in the churches and in other connections worthily. We give thanks to God for his devotion, his faith and his gifts. We wish him every blessing in his future work, and in all the years that lie ahead."

At the meeting of the General Committee and at the Annual Members' Meeting tribute was paid to the work he had done. The staff of the Mission House, at a happy informal gathering, bade him farewell. Rev. J. B. Middlebrook and Rev. A. A. Wilson spoke of his sterling qualities and loyal service, and a presentation was made to him on behalf of the staff by Miss Mary Hance, who had been his secretary.



# "Thou Holdest Fast my Name, and Didst not Deny my Faith"

## MORE LETTERS FROM YOUNG CHINESE CHRISTIANS TO THEIR PASTOR

By A. C. ELDER, B.A., B.D., formerly of China

*(The main incidents in these letters are based on fact, though the places and names are imaginary)*

### III

DEAR PASTOR,

I had hoped to cycle over to see you, but after the rain the roads are too muddy to cycle, so I must write instead.

It is as I had feared. They have sent a non-Christian teacher to the village of the New People where I was the teacher, so I am now out of a job. I am afraid I got into the bad books of the regional superintendent of education over the stand I took about Sundays, and he has never forgiven me for it. He proposed that we should have the weekly school teachers' discussion class on Sunday mornings as they do nearly everywhere else. One of the other teachers pointed out that Tienen and I were Christians and went to church on Sunday mornings. "We ought not to interfere with their religious freedom," he said. The regional superintendent asked me what my opinion was, so I said quite definitely, "I am sorry, but if the meeting is held on Sunday mornings I can't come." So we have been meeting on Saturday afternoons instead, which means, of course, that the others have Sunday free to do what they like, and the superintendent does not like that. Well, he came to our village to inspect. As you know, the school here, like many other schools in this district, was started by the Christians in the village, and the small mud hall with thatched roof has had to serve as church on Sundays and school on weekdays. This won't do now, however. Education and religion must be completely separated, so either we must build a new church or a new school. Nobody has any spare money to buy rafters, though several believers have offered to make bricks and straw for the thatch,

so we shall be unable to have another building for a long time. So far we have managed to compromise, taking down the religious pictures on the walls on weekdays, and putting them up again on Sundays.

ONE of the elders got into trouble for taking down the picture of chairman Mao Tze-tung, but he explained that he meant no disrespect, so it was all right. I am afraid things will come to a head this next term, however, as I have heard that the new teacher has instructions to keep the children in school on Sundays, which will mean the church members cannot meet there. We plan to meet in Elder Chang's house, and I am sure the Lord will continue to bless us. Do please continue to pray for us and for the children in the village. I was able to help them with Sunday school, but am afraid this will not be easy now if the school opens on Sunday. My own younger brother and sister will continue to join us for family prayers every day, but some of the other Christians are afraid of what the new teacher will say if they continue to teach their children to sing hymns and pray. I have already had a dispute with the new teacher about the creation of the world, and I can see that he does not intend to be friendly. We must pray for him, and try and show him the truth of the Gospel by our friendliness and love. I will write again soon and tell you how we get on.

I wish you grace and strength.

Your younger brother in Christ,

KAO CHEN-PAO

### IV

DEAR PASTOR,

I expect you have been wondering what has happened to me during the last three

months. You remember that several of us, after our arrival from Shanghai to join the Military Training Corps, came to your church and attended



worship, and that Ch'en Tzu-kao and I stayed to the Communion Service, and afterwards had a long talk with you. Well! As soon as we got back to the barracks we had to give an explanation to our senior officer as to where we had been, and in the evening there was a criticism and self-criticism meeting, and we had to make a public apology. Since then it has not been possible to come to see you, and we thought it wiser not to write. These three months of training have been very good for me, just as you said they would. You remember how resentful I felt when I came to see you.

The life here is so different from what I have been accustomed to in Shanghai. Here we wash in cold water, get a change of clothing once a month and do our own laundry. We get only two meals a day, and meat only once a week. I was feeling very sorry for myself that Sunday. Well, the weeks have passed and I have learnt a great deal. I had led a comfortable life in Shanghai and did not know what hardship meant. At the university we had plenty of food, games,

and all the equipment we needed, and we never got to know what kind of life our own country people lived. Now I know, and do not want to go back any more to that American way of life, with its comfort, luxury, picture magazines, jazz music, cinemas, and so on.

Do you know, pastor, our Communist teacher is a wonderful man. For twenty years he has worked and struggled to help poor people; you can see the deep lines of worry on his face and the scars on his hands, and now, when the revolution is successful, he neither rests nor takes things easy. He is up every morning before any of us, drawing water and sweeping the yard. He will do anything for you, just like a real comrade. He is always there with the right comment or question in our discussion groups, and he has spent hours explaining Marxism to me. Nothing seems to tire him, and he is always the last to bed. There must be truth in a philosophy which can do that for a man. He told me Christianity is all right as a faith, and Jesus was a great servant of



*In the Lecture Room of a Chinese University*



the people, but what our country needs to-day is men and women who will struggle for the emancipation of the common people from poverty, and who will fight against the capitalists and imperialists who are desperately trying to keep them in bondage. You know, Pastor, I think he is right.

The struggle may be long and hard, but history is on our side, and we shall win in the end. Afterwards we shall have time to attend the Christian

Bible classes and prayer meetings, and help others too to learn about the love of Jesus. But now I must take my stand with my country and my people in this great struggle. Good-bye, Pastor. I believe you are a good and unselfish man, with the interests of the common people at heart. I may not see you again, as I am off to Peking next week.

I wish you health and strength.

Your resolute comrade,

HOU LI-CHIH

## V

### DEAR PASTOR,

I must write and tell you what has happened in our office, and let you know that it has all worked out for the best, just as you said it would. You remember I told you of the fierce discussions Yu-neng and I and four other Christians were having in our office workers' "New Learning" discussion group. For three months Yu-neng stood fast by his Christian beliefs, and point by point he argued with our Communist leader. He has had some private talks with him too, evidently because our group leader seems latterly to have tried to steer clear of controversial issues.

A month ago we all got a fright. Our officer manager called Yu-neng to his office and said to him, "Now, look here, Yu-neng, I want you to do something for me. We all know you are the best worker we have, the most willing and conscientious, and the whole office has a great admiration for you. There is just one thing we have against you, however, and that is that you will persist in sticking to this superstitious nonsense about God and Jesus. I grant you a man can

believe what he likes, but the Communist group leader has told me that you are not a good example, and that he has had more trouble with your discussion group than with any other. What I want you to do is this. We've arranged a special meeting of the office workers to-morrow, and I want you there publicly to say that you have made a mistake, that now, under the influence of Marx-Leninism you realise that you have been misled, that there is no God, and that Christianity is out of date now and no use." Yu-neng replied, "Even though it means losing my job, I could not do that."

THE next day came, and sure enough the workers' meeting was announced. The office manager was in the chair, and he called first on the Communist leader to speak. He spoke very well, outlining all that the New Government had done for the people, the improvements that had been made in communications, in stabilizing currency, in eradicating corruption, in exterminating bandits, reforming beggars, and so on. "And all this," he said, "has been done through the power of Marx-Leninism, interpreted to us by our people's chairman, Comrade Mao Tze-tung." We all clapped, for he spoke well, and it was all true. Then the chairman called for silence, and said that now one of our fellow-workers was going to make a confession, and he called upon Yu-neng.

I could see he was nervous. He was as white as a sheet, and his hands were firmly clenched. As he walked to the platform I could see his lips moving as though in prayer. He spoke simply and very shortly. "You all know me," he said, "and what kind of man I am. I was a Christian before the Liberation, and have remained a Christian since. All that I am and stand for I owe to Jesus Christ. I sincerely believe in God and in Jesus Christ, and I have perfectly good reasons for doing so, and if our chairman will give me permission I will put them before you." He paused, and the Communist leader (who had

*Woman Working in a Rice Field in China*





heard those reasons before) looked at his watch, rose hurriedly, and said, "We really have not got time to-day. Perhaps some other day comrade Yu-neng will be given an opportunity to address us." And with that the meeting closed.

WE were all rather scared as to what would happen to Yu-neng, because he really had defied orders, but yesterday the Communist leader signed his "New Learning" certificate for him, though on it he had written, "Firm believer in Christianity." As he handed it to Yu-neng he shook hands and said, "I have been very glad to meet you; not only have we not been able to persuade you to become a Marxist, but you have almost persuaded me to become a Christian."

Yu-neng does not say much these days. He knows that he is a marked man, and he needs to guard every word. We keep up our prayer and Bible study together, and we both continue to go to church for the daily prayer meeting before



*Sona Bata : Two Lepers Leaving Cured*

dawn. We have been studying the Book of the Revelation, and believe that the Lord will come soon.

I wish you strength.

Your unworthy younger brother,

CHANG TZU-CHIH

## OPEN AIR WITNESS

MISS MCGREGOR says : Just outside Mokandayeka, one of the villages near by Lukolela, there stands a stone on which Stanley, the famous explorer, once sat. It may have been on a day such as this, with the river below glittering in the sunlight and little white clouds hurrying over the blue sky. I doubt if he could have foreseen to-day's scene. True, the mud huts are still much the same, yet the scene before us shows what a change has gone on within the people themselves. Seated on the ground is a large company of boys and girls and young men and women, and the air is full of the sweet music they are singing. Now it

is a gramophone, a gift from Stanley's country, speaking and singing in the language of the people. Now a young man gets up and gives his testimony or preaches the gospel, because this is an open-air meeting organised by the C.E. and augmented by the schoolboys and girls. Peering round the ends of huts are men and women of the village. They do not want to be seen, but they do want to hear, for this is something new. History is being made once more by the old red stone. Pray that as Stanley helped to open up this country to the world, so these young people may be the means of opening a way into men's hearts that the Lord Himself may enter in.

## A NOTE ABOUT PIMU HOSPITAL

AN article on *Reinforcements Wanted* which appeared in the *MISSIONARY HERALD* last February slipped up when it stated that Pimu Hospital was closed for a year because no doctor was available. As a matter of fact, while three rural dispensaries were suspended for a while, through lack of transport and the removal by the Government of two skilled *infirmiers*, the hospital and its services, including the baby clinics, the leper village and the fourth rural dispensary continued their work. When fresh transport arrived a medical inspection of a large part of the district was carried out.

At the beginning of 1951, in spite of a sadly depleted native medical staff, all the rural dispensaries, which

were only closed for a brief period, were re-opened and the medical work of Pimu and its district was in full swing, with the exception of major operations and the medical school. With all the other multitudinous jobs of the station, including church, school and building, the depleted staff worked under exceptional pressure until Dr. S. L. Henderson Smith arrived in the middle of October. So the hospital has never been closed, and in fact the statistics of the medical work done during 1951 were higher than those of the previous year.

At the same time the burden of the article remains. Reinforcements, especially of doctors and nurses, are still urgently needed for Congo.



# HURRICANE HITS UPOTO

IN the early hours of the morning of March 13th our station at Upoto was struck by a hurricane. The worst was over within an hour; in less than two hours the hurricane was spent. But the damage to installations, buildings and equipment was considerable. Some idea of the force of the wind may be gathered from the fact that three or four palm trees were uprooted or snapped off. In the schools some classrooms were destroyed, others seriously damaged. Exposure to the heavy rain caused the spoiling of stocks of exercise books and other school requisites. The work of the boys' boarding school was brought

temporarily to a standstill because there was no classroom in a usable state. The entire roof and ceiling of the Curtis Institute building was lifted bodily and moved about eight feet, leaving a large gap between roof and walls, through which poured the torrential rain, flooding out the building. Fortunately the church building suffered little damage apart from the tearing off of several roof tins. At least fifteen African dwelling-houses, occupied by teachers and workmen, will require new roofs. As soon as was possible the whole personnel of the station was out working hard and long to clear away the debris and repair the damage.

## FOR PERSONAL READING AND WIDER USE

### The Fellowship of Believers:

By Dr. E. A. Payne, M.A. Carey Kingsgate Press.  
168 pp. 8s. 6d.

HERE is a welcome re-issue, revised and enlarged, of Dr. Payne's important book on *Baptist Thought and Practice Yesterday and To-day*. It reflects unrivalled knowledge of our Baptist past and wise contemporary criticism and leadership, for the author is both historian and statesman. It is a fascinating story and one that, to most people, will prove surprising. Few of us, for example, realise how much more inter-dependent than independent most of our forefathers were, or the wealth and variety of our Baptist heritage. Chapters on our thought and practice about the Church, the Ministry, the Lord's Supper, Baptism, Worship and Discipline lead to a concluding and penetrating one on *Some Modern Issues*.

As our American friends would say, this is a *must book* for all Baptist ministers, deacons and theological students, and for all members who would be well instructed. Those who possess the earlier edition should buy this and re-read it, both for the sake of the old, brought up to date, and for the two new chapters and the two new appendices.

HUGH MARTIN

### "Radhakrishnan": An Anthology.

Edited by A. N. Marlow. George Allen & Unwin, Ltd., London. 1952. 9s. 6d.

YOUNG people with an interest in philosophy will find in "Radhakrishnan," by A. N. Marlow, a useful selection from the writings of Sir Sarvepalli Radhakrishnan, India's greatest living philosopher, who combines the thinker's rôle with that of man of action in public affairs. He is now Vice-President of the India Republic, and until recently was India's Ambassador in Moscow. He still holds the Spalding Professorship of

Eastern Religions and Ethics in Oxford and is Chairman of the Board of U.N.E.S.C.O.

Radhakrishnan is a devout Hindu who is convinced that world organisation cannot be achieved apart from a religion of the spirit. What this means for him is well illustrated in this anthology from his writings of the past thirty years. His mind is steeped in the long heritage of Indian thought and in Western traditions in religion, philosophy and science.

The references to the Christian faith will make young persons ponder deeply on the problems that face the missionary to educated Indians who do not have the Christian view of the Personality of God, the Saving Love of Jesus, and the Presence of the Holy Spirit.

The selections reveal Dr. Radhakrishnan's delightful English style which simplifies many a difficult topic.

R. A. BARCLAY

### Things Touching the King: The

story of the Duchess of Teck Hospital, Patna, Bihar, India. By G. W. Emery and M. W. Anderson, M.B., Ch.B. Marshall, Morgan & Scott. 8s. 6d.

THE recently celebrated Jubilee of B.M.S. Medical Missions gives additional interest to the study of medical work in other missions than our own. The Z.B.M.M. hospital for women and children at Patna had a beginning in 1891 that was contemporary with that of our B.M.S. Farrer Hospital in Bhiwani, North India; and in many ways their stories share a common background. There was the same Hindu and Muslim prejudice to be overcome, the same frightened huddling of Indian womanhood behind purdah with few to care or help, the same cruel disregard of the suffering of widows and of unwanted children.

The women doctors and nursing sisters who have staffed the "Teck" Hospital in Patna have experienced much to reward them for their labours in the changed

(Continued on page 112)



1



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6



5

### *The Effects of the Hurricane at Upoto*

1. Primary School Building showing shattered roof
2. Pupil teacher's house
3. Chopping an uprooted palm tree
4. Rev. H. K. Freestone with Mongbenda examining roof of Curtis Building
5. Ruins of classrooms showing broken masonry and smashed roof
6. Boys' dormitories without roofs



(Continued from page 110)

lives of patients and Indian nursing trainees, and in the high reputation of the hospital for its medical and surgical treatment and for midwifery.

There is less in this book concerning hospital administration and the scientific conquest of disease than there is regarding human personalities, Indian and British,

who have played a part in the life of the hospital ; and many readers will accord it all the warmer appreciation on this account.

It is pleasing to find references in the book to co-operation with B.M.S. work in Patna, especially with the Angus Girls' School.

M. I. M. CAUSTON

# Fellowship in Prayer

## Based on the Prayer Calendar

*July 6-12.*—The work of the Society in the West Indies is carried on not only in Jamaica, with its many churches, but also in Trinidad and at Nassau in the Bahamas. Pray for the members of these West Indian churches that they may be spiritually strong and vigorous in action. Remember before God the work among women and children, and the social welfare work which is being done.

*July 13-19.*—It is a far journey from the West Indies to Ceylon, and the situation there is vastly different. Ceylon is a stronghold of Buddhism, but there are also many Hindus and Moslems in the island. Pray for our missionaries there and for the Ceylon Baptist Council as it bears its responsibilities for the maintenance and expansion of the work. Pray for the people of Colombo, that important port of call on the highway to the Far East.

*July 20-26.*—In Ceylon we have responsibility for the

work of the Girls' School at Matale and the Ferguson Girls' High School at Ratnapura. Pray for the teachers and scholars here, that in a truly Christian school environment the girls may be led to faith in Christ. Pray, too, for the work in the villages, especially that among the women, and for the Ceylon Baptist Women's League, Laymen's League and Young People's Association, that they may be instruments in God's hand for the increase of His Kingdom.

*July 27-August 2.*—The Congo field is a vast one, and for several months it will be in our thought and prayer. Different stations are confronted with different problems and different opportunities. In the Lower Congo, Wathen, Thysville and Kibentele form one area from which widespread church, evangelistic and educational work can be done. Pray for the missionaries, the teacher-evangelists, and the nurses, and remember with thanksgiving those who laboured there in the past.

## MISSIONARY RECORD

### Arrivals

- 24th April, Mrs. B. F. Price and three children, from Serampore.  
29th April, Mlle. S. Mercier (in Switzerland), from Kibentele.  
1st May, Rev. W. N. J. and Mrs. Clarke and two children, from Jamaica.  
3rd May, Rev. W. D. and Mrs. Reynolds, from Léopoldville.

### Birth

- 6th May, at Bromley, Kent, to Rev. D. R. C. and Mrs. Morris, a son, Martin Richard.

### Deaths

- 15th March, in Belfast, Rev. F. H. Forbes, Secretary of the Irish Baptist Union and ex-officio member of General Committee.  
9th May, at Hatch End, Middlesex, Rev. J. D. Raw, India Mission, 1902-1931.

## ACKNOWLEDGMENTS

(To 12th May, 1952)

### Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

*General Fund* : Anonymous, £1 ; " God's Steward," 5s.

*Medical Fund* : Mr. R. Warren, for Leper Work, £3.

*Deficit* : Anonymous, £1 10s.

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# MISSIONARY HERALD

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THE FIELD IS



THE WORLD



# A Visitor to Ceylon

## I. THE ISLAND AND ITS LIFE TO-DAY

A MONTH in Ceylon divided into a fortnight at Colombo and a fortnight in the mountains near Dambulla, in the heart of the island, hardly warrants anything but hasty judgments. Yet on the basis of fairly extensive travel and a variety of contacts I offer in a series of three articles my impressions of this fascinating land with its new experiment in political independence, its Buddhist resurgence and its tolerance of the Christian Church.

What a lovely island Ceylon is, with its magnificent Colombo harbour, soon to be further improved! What a joy it was after a month at sea to find ourselves, my wife and I, welcomed by the Rev. T. W. and Mrs. Allen and to have the hearty handshakes of the Rev. W. M. P. and Mrs. Jayatunga as we reached the quayside! How eastern was the scene, but how varied the population! Singhalese, Tamils, Burghers and British jostled each other in the thronging streets, or made way for the rapid rickshaw pullers, or paced the slowly-moving bullock carts. But the capital city is far from being typical of the island as a whole; and much of our motor travel took us into the villages, beneath the shadow of many mountains, alongside the refreshing "tanks" of rippling water, and through the jungle.

### A LONG AND VARIED STORY

CEYLON was so far known to the ancient world that coins of twenty-five Roman Emperors

have been dug up there; but in the more modern period it has seen the successive domination of the Portuguese, Dutch, and the British. At Kelaniya may be seen the famous Buddhist shrine, rebuilt after sixteenth-century Portuguese iconoclasm had devastated it. At Galle, on the south-west coast, visitors may walk the walls of the Dutch fortifications; while the roads to Kandy, for example, are evidences of British engineering skill and military prescience. And now Ceylon is free. True, like India and Pakistan, she has paid her former overlords the compliment of desiring to remain inside the Commonwealth, but her destiny is now in her own hands. She

presents a spectacle of a new democracy, a democracy in an eastern setting with a background of eastern religion and culture. Inevitably the ruling political party finds itself confronted with a Communist minority, but Mr. Senanayake, who recently succeeded his father as Prime Minister, has declared for a truly recognizable pattern of democracy. It is interesting to motor through the villages. There are many signs of Western infiltration, for example, in advertisements—like "Aspro"! But it is obvious that the garage, with its brown-skinned mechanics, has come to stay; the dispensary and school are bridgeheads of health and education; and the colonization schemes, with their gifts of jungle land, and of money and a house are winning new areas from rank stagnation. The



*Rev. J. B. and Mrs. Middlebrook with Rev. T. W. and Mrs. Allen and Rev. W. M. P. and Mrs. Jayatunga.*



motor-bus is becoming ubiquitous ; and its swarm of passengers with their desire, at whatever inconvenience, to move from place to place, is evidence of new stirrings of mind and life.

#### PLANS AND PROGRAMMES

WHILE we were there the Colombo Exhibition was being staged, the exhibition that Princess Elizabeth (as she then was) had promised to open. There were portraits of the Royal Family, by the way, everywhere we went. Exhibits that particularly took the eye were those of Indonesia and Pakistan, with our own British section worthy of

comment. But far and away the most superb and effective was Ceylon's own exhibit, with its models of railways, bridges and irrigation schemes, its charts of tea and rubber growing, and of the cultivation of coconuts and rice, its samples of commercial products and its reproductions of commercial processes, and its lovely sculpture, silverware, textile designs and pottery. The whole exhibition was designed to illustrate the scope and possibilities of the Colombo plan for South-West Asia ; and while it is obvious that much of this plan is so far only a paper dream, Ceylon is entering upon its modern period with zest, inventiveness and hope. J. B. MIDDLEBROOK

## The Greatest Necessity

By DOROTHY COGGINS, S.R.N., Berhampur, Orissa

INDIA is at the stage when Christian leaders are her greatest necessity. Now is the time not so much to expand, as to go deep, for the work must be consolidated. The Church and Christian organisations such as hospitals, schools and colleges, must realise their responsibility and face them while the missionaries are there to help, for the day may not be far distant when they will stand or fall, and it will be seen if Christianity is strong enough to combat the wiles of the devil—whether it will be overrun by Communism.

It has been the mission policy for years to hand over to the Indian Church as much as possible, and this has been done to a large extent. In many places it cannot be done because of lack of leaders, for although the mission has been striving to train leaders for years, they are swallowed up in so vast a field. It is almost impossible to get a Christian doctor, as there are long lists of mission hospitals waiting to fall upon each one who qualifies and leaves college. Practically no missionary doctors are coming from home. When furloughs are due, what are we to do? Do we really want to put a Hindu doctor in charge of a mission hospital?

Christian village communities are crying out for pastors, and few men are going to the theological colleges to fill these vacancies. It seems to be a subtle work of the devil to undermine the foundations that in the day of persecution they may collapse. Fortunately we know that the power of God is greater than the power of Satan, and that He can and will rule over all things, but we still have to ask ourselves what our aim

should be. There are thousands who have never heard of the name of Christ as yet, so are we to press on? Or is it time we stopped extending the work and concentrated on the Church as it stands, fulfilling the commitments which we have already taken on?

EVERY patient who comes to this hospital hears the gospel preached. The people are eager and ready to hear; they plead with us to visit their villages, and they buy our books. Some say they believe in the living God, and pray to Him and read the gospels daily. Their one cry is, "Tell us more about Jesus and His love." Yet we send them back to villages perhaps twenty, forty or sixty miles away, steeped in Hinduism, often without a Christian nearer than Berhampur and certainly with no chance of teaching or of Christian worship nearer than that.

What are we doing about it? We are striving to train Christian nurses, rooted and grounded in Christian faith and love, so that they can go into these villages to live with their people, to heal their broken bodies and to teach them of Christ and to feed them on the Word.

What are you doing about it? We trust you are remembering all this work in prayer, that the Holy Spirit may so be shed abroad in this place that many may follow Him, and that the nurses may grow daily in depth and strength to face their high calling.

WE are still praying for another European doctor. Will you pray more earnestly



that the necessary personnel not only for this hospital but for other hospitals too, may be forthcoming? Indian Christian doctors are almost as unobtainable, to take full responsibility, while Dr. Green goes on furlough. We are aiming at eventually having an Indian doctor to take over, but there is still some way to go. Pray that the right kind of Indians may be available in the future to take over these posts of responsibility so that the Church in India will be strong and go ahead, come what may.

There are signs of blessing in the Church.



*Young patients at Berhampur Hospital*

There are candidates for baptism, and the Church is becoming increasingly alive to its responsibilities for the smaller Christian communities around. At the moment the pastor and church officers are touring among these churches in the Ganjam Union, and we pray that much blessing may be the result, both to the younger churches and to the mother Church and its members. It is a matter for great rejoicing

that these signs of new life and interest have followed upon much prayer and upon the strong emphasis which was laid on the coming of the Holy Ghost at Pentecost.

## Bearing Fruit

By ELSIE K. HOPE, B.Sc., Patna

SOME months ago the nineteenth Bible School for women was held at Patna. These five days of meetings, usually held biennially, aim at helping Christian women in their lives and service for Christ, and care is taken to invite those known to us who have little opportunity of Christian fellowship. The majority of those who attend are old girls of the Angus Girls' School and Training Classes, and so a meeting of the Old Students' Association is always held at the time of Bible School.

Last year several girls who have interesting life stories were present. Tusia Das distinguished herself by travelling five days in order to attend. She spent all her savings on the journey from Manali, far away in the Kulu valley of the Himalayas, that she might visit her old school. About twenty years ago Tusia was a somewhat weakly girl in the hostel. She was an orphan, rescued in Gaya. With difficulty she reached the middle classes of the school. Then came a long spell of illness. A tubercular spine necessitated months of complete passivity on a special bed, designed by the doctor of the Duchess of Teck Hospital of the Zenana Bible Medical Mission, and most cleverly made by the hospital motor driver.

During these months God became very real to Tusia, and she tasted the joy of telling of His love to the non-Christian patients. After a long

time she was fitted with a plaster jacket and allowed to return to the hostel to do a little light work. Later she expressed a desire to become a Bible teacher and was sent for training. To-day Tusia is working in a small mission hospital for people of the hill tribes in Manali, three days' bus journey from the railhead. She has learnt Gurumukhi, the language of the Sikhs and is now strong enough to help with practical nursing, as well as to give Bible teaching.

ABOUT thirty years ago a tiny skeleton of a baby was found buried in the sand on the bank of the Ganges at Monghyr. Through the loving care of Miss Bion, the missionary into whose hands she came, little Mukti (i.e. Salvation) lived to grow up. She spent most of her life until she was about eighteen in the Angus Girls' School and left it a trained teacher. After several years teaching, Mukti took a three-years' course of Bible Training. At its conclusion she was asked to join the staff of the Bible School, and she has been working there happily and successfully for four years.

Another girl was back for whom the Patna School has been "home" for twenty-one years. In 1930 a little Muslim girl was brought in a starving condition to Miss Tuff. She had been deserted by her mother, and the woman whom



her father had taken into his house had no use for his three-year-old child. As she grew up she passed easily through the school and showed such promise that she was sent to high school for further education. Just then, after about ten years, the Muslim mother reappeared and enticed her daughter to run away with her to Calcutta. It seemed as if there were no hope of ever seeing the girl again, but God answered prayer in a wonderful way. As the result of the quarrels that her mother had had with neighbours, a Muslim woman living in the same tenement got her husband to send news to Patna of the girl's whereabouts. Eventually the girl, who had insisted that she was a Christian and intended to remain one, was allowed to return to Patna. Three years later this girl, now a baptized Christian, began training as a nurse. She is now fully qualified and working as a staff nurse.

THESE three met again at the Bible School last year. There were, of course, many others present whose life stories are less eventful. One, Miss Shanti Charan, has served on the staff of the Angus Girls' School for over twenty-five years after spending her school days from the infants' class through to the completion of her teacher's training there. There were wives and mothers, teachers, nurses, Biblewomen, and many Christian homes and varieties of Christian service represented. Since then, at the end of 1951, sixteen more students, all in full membership of the Church of Christ, have passed out of the Training Class. Six high school girls are about to take the matriculation examination at the completion of their course, and have to decide their future careers. Other girls have left from the middle school. So there will be many more invitations to send, all being well, for the Bible School which is due to be held in 1953.

## FOR PERSONAL READING AND WIDER USE

**The Christ of the New Testament:** By A. W. Argyle, M.A., B.D.

Carey Kingsgate Press. 10s. 6d.

MR. ARGYLE is to be congratulated on this study of the Person and Work of Christ as presented in the New Testament. It is primarily a book for the student of New Testament Theology; and the general reader will probably find it rather hard going though it contains nothing beyond the understanding of any studiously-inclined Christian who is prepared to *think* about the faith which he holds. The theory that the Christology of the Early Church was "Adoptionist" is faithfully dealt with, and the ideas of "Kenosis" and "Logos" are skilfully presented. The witness of the Synoptic Gospels to the divinity of Christ is clearly and cogently stated. The various aspects of the meaning of the Death of Christ are described under the captions "Ransom," "Victory," "Sacrifice," "Penalty" and "Reconciliation." The meaning of what is called the "Ascension" is found in the "Exaltation" of Christ. There is an interesting appended note at the end of the book, and anyone who is curious to learn what St. Paul knew about the Teaching of Jesus would do well to consult it.

L. H. MARSHALL

**None Other Name:** By A. S. Herbert, M.A., B.D.

Livingstone Press. 1s. 6d.

FROM the rising tide of Communism in the world to-day we are learning anew the importance of Christian theology for "Everyman" in the Church and the challenge of Christ's claim to the total commitment of all who profess to follow Him. This little book contains a series of four lectures on the Biblical basis of the Church's worldwide missionary obligation. The lectures were delivered last year at the annual conference of the L.M.S. at Swanwick, and greatly appreciated. The lecturer is a former B.M.S. missionary, now a professor at the Selly Oak Colleges, Birmingham. This is not "light reading," but is of just the right nature for a self-accepted holiday task, to add piquancy to the leisure which follows, say, half an hour's study each morning. Put this booklet in your pocket or handbag along with your pocket Bible, to which, of course, you *must* make reference. Then at the end of a fortnight's relaxation you will have a double reason for gratification at your holiday's results! You will be clearer what it is we are living for.

V. E. W. H.



*Outside the Angus Girls' School at Patna.*



# All This and Liberation Too

By W. S. UPCHURCH

SHE was thick-set of figure and broad of face, and although well dressed she was obviously a Northern Chinese of the country peasant class, and she was standing patiently in our little six-foot square kitchen, filling it completely with her presence, and she was scraping the varnish from her nails. Big sister was an officer's wife who had been sent away by her husband from a place three days to the south, to flee from the rapidly-approaching Communist armies. Along with an orphan boy as servant she had come for refuge to the only other northerners in the town, a Christian doctor and his wife, and they had sent her on, only to embarrass us. "Could we please engage her as a servant?" We had none at the time; it was true we had been trying for two months to get one, and had been offered a slave girl for the price of £2. But now, with the approach of the new People's Government, we felt that it would be better without any, also that it would be unwise to incur the responsibility, when we were unsure of any more money coming through. And, at that critical time, we had to

*Chinese Officer's wife and child.*



consider our position as members of the Chinese "Church of Christ in China" in taking on anybody connected with the Reactionaries. However, we gave her food and shelter while we were considering how best we could help her. She proved to have a *yen* for drinking our home-made grape vinegar! While our doctor friend buried his valuables into our garden wall, she put her gold under the dog's kennel, and the doctor's opium-soaked rascally cook saw her do it and retrieved it for himself. Meanwhile on Palm Sunday the Liberating Army had come and gone, leaving us like puppets in a state of suspended mental and social animation.

DURING these days we came to know her story. She had married both late and reluctantly for a Chinese, and now at the age of thirty-two was found to be with her first child. Separated from her husband and 1,500 miles from her home, as much a guest "person" in the area as we were, she was in a most pitiable position.

All other week-night activities having temporarily ceased, we spent our evenings at checkers and Bible study with her. When our words of comfort and encouragement failed we referred her to the Book of Books.

We were so grateful that she could read the truth for herself, and it was immensely comforting to us to know that she had a New Testament, when finally a friendly tribal chieftain (who rescued several such as her), due perhaps to his father having bought and brought back a northern concubine for him, agreed to have her teach in his small school in the mountains. It was near that village that his father was building the clinic for the leper village. This was still in the "nod-head" stage of liberation, so Bill was able to visit the project, and found her in a rather frantic state about her approaching confinement.

SEVEN months later, despite a rebellion which precipitated the "shake" and "chop-head" phases, rather miraculously, certainly to the Mission's surprise, for we had practically given up hope and just sent for our baggage back, permission to move came. We moved the next day; four armed tribesmen came as escorts and Chinese carried our remaining chattels. Four days later, after an all-night and difficult labour in a filthy ill-lit room, in which other people were trying to sleep, we delivered Big Sister's unwanted baby



girl. The whole community came to congratulate her on having a trained midwife in attendance, especially as the Chieftain's daughter-in-law had tried all round the valleys for weeks to get a Chinese midwife to come into the mountains for herself, and had failed.

We lived in this little village nestled in the mountains for only two months, but we started general and ante-natal clinics. The Nosu tribespeople came down from their lofty eyries every third day to barter their produce for salt, cloth, ammunition and whisky, and we hoped so much from the contacts through our clinic with them. Win was most disappointed that she could not accept the first invitation to help a Nosu woman in childbirth, as women and their affairs are quite taboo, and it is difficult to get close contact. It was common to know of mothers having eight or more children, but with a net result of one or none surviving. It was not surprising that they mourned when we had to leave, and we mourned, too, at leaving an area so needing the Gospel of Love and healing. The chieftain's concubine lost her first child a month after we had gone (we had begged her to come out, but she wouldn't risk the journey), a half-blind Chinese helping in her ignorant way was the cause. Now we can only pray that the Chinese missionaries of the Chinese church will continue to tell the Gospel story to these underprivileged primitives of the mountains.

TWO months later, while we awaited our exit permits, Mr. Mulberry, the Evangelist who had been working with us there and remained after we had left (he was the one who with his wife made his way by faith from Shantung, 1,500 miles away, to join us in the Border Mission), came out to the city to get supplies, and cheered our hearts with the glad news of fifteen converts, mostly through the agency and witness of our friend Big Sister, "the officer's wife," and thirty-five inquirers beside. Apparently she had found some work in the women's court of the chief's house, and had witnessed there with great fervour of her joy and release from fear by the power of the Holy Spirit, and of Jesus, Who could give this power even to the most hopeless and helpless. One of the converted women was a fierce, bitter dowager, an aunt of the chief. She smoked thirty pipes of opium a day. After all-night prayer and confession with much weeping, she never smoked again and took her remaining store of 200 ounces of the drug to the nearest Government agent for destruction. It represented all her capital. Some of her family were very angry, and persecuted her and the evangelist who had suggested this radical course, but the Communist

officers praised her. We had known this woman as a person absolutely in chains to the tyranny of the opium pipe; her conversion is a miracle, the wonder of which we can hardly grasp even now. Pray for these believers, young in the Faith, and for their pastor and guide, and for the officer's wife. Being in a "minority race" area they have special treatment and advantages compared with purely Chinese territory.

*Postscript.*—In the evening, the day's responsibilities over, our little family used to wander up the green path behind the house towards the unfinished "hospital." Behind that and slightly to the right, was the Lepers' Village, from which they dare not descend for fear of being killed out of hand, or suffering even the tribal custom of immolation in the skin of a cow. Again, behind that towered the mountain that represented the barrier—the two days' travel to Chinese and very primitive civilisation. After stiff climbing, coming in over its bare and windswept pass, not far below the summit, one attained to a spot with the "forward view," a quiet place of peace facing the west. From there one could see the "River of Golden Sands" making the southward sweep of the great arm cuddling the tract of independent Nosu territory in which we were, and on the farther side of the chasm peak behind peak, white in the sun, or navy blue in the falling dusk, with soft silken scarves around their shoulders. They had an enticing lure, as though heaven and all our loved ones were just beyond. The Indians have a saying "He who goes to the mountains goes to his mother." Thinking on that, the word of God came to me. I thought of Psalm 71, 16: "An handful of corn . . . upon the tops of the mountains . . . the fruit thereof shall shake like Lebanon."

We dare hope, and hoping, pray that the handful, the gathered community in there, will, living or dying, bring forth such a harvest.



*Looking West beyond the range*



# Reflections on the Tour of the Congo Field

By Dr. ELLEN M. CLOW

## I. ON PRESENTS

**A**N elephant's tail together with the tale of an elephant set this ball rolling, or started these reflections!

One day when the B.M.S. Deputation was visiting Angola, our Medical Jubilee was celebrated in a hospital gathering held outside one of the San Salvador wards. To this meeting came the King of Congo. He is a charming, tall, old gentleman with white hair, and dressed in a frock-coat much bemedalled. Courtesy (and desire) suggested that we should repay his call. He received us in his palace, in the grounds of which is a very old tree marking the place where justice was meted in former days. He received us graciously and, thanks to the interpretation of the missionary who took us, we had quite a fluent conversation with His Majesty. On such visits of state, be it to a Portuguese, Belgian or African chief, we experienced vicarious pride in the linguistic powers of the missionaries who interpreted for us.

**W**HAT does one talk about to a Congolese king?

I thought gardens and elephants might prove to be fruitful topics of conversation, and they did. He is carried to his "garden" daily and he works there so skilfully that it yields good fruits in a season. (A garden is a piece of cultivated land not necessarily near a dwelling-place; manioc and fruit trees are common products). Elephants, however, proved a still more fruitful subject, because he brought out most interesting photo-books with pictures of himself shooting wild beasts. The book contained photos of him engaged in other activities also, as for instance of the occasion when he visited the Pope and kissed His Holiness's toe. On our departure His Majesty gave me a real elephant's tail from one of the animals he had shot. This was the first of an amazing variety of presents which we received. The tail is going to prove most useful when I visit Sunday Schools.

The presents we received all gained value from the setting in which we received them, and perhaps the high-

light was the giving of a village near Pimu. There a mock fight was planned for our entertainment. This was almost too realistic for some of us. Master Richard Henderson Smith, for example, whose four years of life had been spent in China, England and Belgium, did not like African drums and war cries, while Jennifer Moore, though slightly his junior, because her life has been in Pimu, was not afraid—just interested. The fight did once more make vivid to us the courage of the early pioneers—men like Grenfell, for instance. Following the battle, the chiefs, accompanied by drummers, approached us with innumerable gifts, singing, dancing and shouting and heaping these up in front of us. These men were half naked and wore head-dresses of leopard skin and parrot feathers, necklaces of leopard's teeth and loin cloths. Bangles and rattles of metal completed their costumes. We had done the journey on the station truck, quite a capacious vehicle, but it was not big enough to hold all the presents. They brought us live antelopes, hundred-weights of bananas, cassava (source of tapioca), chickens and eggs. The schoolboys had a grand feast on the food we brought back to Pimu. We each also received a scimitar of handwrought iron—its function: for beheading operations. I do not take that to Sunday Schools!

**C**ONTRAST the spirit of generosity in that village (whose chief is an enquirer) with another group of chiefs. They, too, had drummers, but these asked payment for their "music"! This lot offered us no word of welcome, but instead demanded a reduction in the hospital fees. "How much do you pay for a chicken?" Mr. Moore asked them. They told him so many francs. "And you reckon your lives of less value than half a chicken, do you?" he questioned. That made them laugh, and he reminded them that they had never redeemed their promise of a monthly supply of fish for the impecunious patients.

In certain areas of our work no fees may be charged for hospital, but grateful

*The Deputation with Congo chiefs*







*The King of Congo*

At Quibocolo the celebrations lasted four hours. They were held in broiling sunshine and took the form of plays—plays contrasting the old “magic” methods and present day healing methods. Then an African nurse preached the Gospel with great fire to an audience of nearly 2,000 people. After that we gave presents to all the children who had been born in that hospital of grass huts. The presents were Portuguese Gospels which the people wanted so badly that we were mobbed by parents together with their children. We gave away 900 gospels. Then they gave their gifts to the hospital, mostly eggs and paper money. Sometimes the former broke over the latter—a new kind of omelette! The money totalled £30.

patients are “encouraged” in giving free gifts. For instance, a bundle of palm leaves to help roof a new storehouse is acceptable in return for a dose of worm-medicine—administered on the spot.

The Medical Jubilee year stimulated giving.

NOW we come to the reflections. What is the B.M.S. in Africa for? To evangelize? Yes! To teach? Yes! To heal? Yes! And these activities are used of God to build an indigenous Church to His glory. Such a Church should be self-propagating, and aim at being self-supporting and self-governing. Those of us who worked in China in the past wish we had hastened these three “selves” more while we were there. The B.M.S. missionaries in Congo to-day are keen to help the Church to be self-supporting. To this end there is instruction in the responsibility of giving—the people’s gifts to God for the upbuilding and maintenance of His Church. In some areas the members’ stewardship is assessed by the diaconate, and if any member is not giving at least this fixed sum of money the church disciplines that man or woman. It is believed that for so young a church as this, such methods of upbringing are right, in order that it may grow up aware of its stewardship. Moreover, it is said, if a member has any real love for God and for His Church there will be no doubt in that member’s mind about the rightness and the joy of giving a sufficient present to the Church—and many Congolese give more than the assessed amount. If there is a case of real poverty, then, of course, no disciplinary action is taken: but if the lack of giving is due to lack of caring, then action is called for in order that people may be brought up to understand their privilege as members of Christ’s Church. Read the annual report and think of the giving of our African friends in terms of the 2,000 teacher-evangelists whom the Church supports. Perhaps if the Church were sufficiently mature each member would make his or her own estimation without the help of the diaconate. Be that as it may, is

*(Continued on p. 127).*

## Highways for God in Congo:

By George Wayland Carpenter.

La Librairie Evangelique au Congo, Léopoldville.

(Obtainable from the V.E.D. Bookroom, price 3s. 6d.; by post, 3s. 8d.)

IN order to commemorate the completion of seventy years of Protestant Missions on the Congo, Dr. Carpenter has written this booklet for the Congo Protestant Council. After a brief history of the beginning of the work, and an account of the problems and difficulties confronting the pioneers, a description is given of the present situation. There are interesting and informative chapters on medical and educational work as well as on the more direct proclamation of the

Gospel. It is well produced, well illustrated, and attractive in style and format. It is valuable to all interested in the B.M.S. work on the Congo field in that it paints the backcloth, so to speak, of that work and helps the reader to see it in the setting of other Christian activity there.

### *Jubilee Celebrations at Quibocolo*





# East Queen Street Church, Jamaica

## Opening After Restoration

OUTSIDE in the busy street a crowd gathered round the church gates. On the path leading from the gates to the main doors of the church, a smartly uniformed guard of honour of the Jamaica Constabulary in ceremonial dress, commanded by a Superintendent, stood rigidly in two lines. At a sharp word of command the guard came to attention, and His Excellency Sir Hugh Foot, K.C.M.G., Governor of Jamaica, and Lady Foot, arrived for the service of Thanksgiving to mark the reopening of East Queen Street Baptist Church, Kingston, Jamaica, which had been repaired after suffering severe damage in the hurricane of August, 1951. A mighty congregation had gathered in the church yard, and all stood in silence as the Minister offered prayer. Then Lady Foot, receiving the silver keys from the Church Clerk, unlocked the doors and declared the church open—"In the Name of God, the blessed Trinity, I unlock these doors and declare this House open. May it ever be a sanctuary to all who enter, and may none who come leave without a prayer both for themselves, and for those that minister here. In this place may the ancient word be fulfilled, 'My House shall be called a House of Prayer of all nations'." Then, as the Governor's party, followed by the procession of ministers, the acting-Mayor, and distinguished visitors, entered, the voices of the choir rang out in a familiar setting, with a descant, of the hymn "We love the place O God, wherein Thine honour dwells." When all who could enter had done so, and the rest stood outside where loudspeakers had been arranged, the first hymn rang triumphantly forth: "We come unto our fathers' God". Then the Governor read the Lesson, and Rev. Keith Tucker, M.A., President of Calabar, led the congregation in an act of re-dedication—"In the Name of God we do this. We here renew the vows of those that reared this House, that it shall be set apart from all common and profane use

unto the holy use and service of God . . ." Then, as all stood in silence he led us in a solemn prayer of thanksgiving to God that, after the disaster of the hurricane, He had enabled His people to restore their loved house of worship. Then with what triumph did those hundreds of voices join to sing the Te Deum! Rev. M. E. W. Sawyers, who is Moderator of the Kingston and Saint Andrew Baptist Association, preached the sermon, and, following an anthem, greetings were brought by the Governor, by the acting Mayor, and by the President of the Christian Council.

THE CHURCH has been given a new shingle roof, many interior repairs have been undertaken, and the building has been thoroughly decorated both inside and outside. The old wooden platform had been removed, with the very large rostrum, and a new tiled platform, protected on three sides by brass rails has been installed, together with a new pulpit in matching panelled cedar. Through the generosity of friends in the U.S.A. and in Britain, together with the strenuous efforts of the congregation, so many of whom suffered personal disaster in the hurricane, the entire work has been undertaken without incurring any debt; moreover the Manse, which was rendered uninhabitable, has been reconditioned thoroughly, and paid for. May 2nd, 1952, will live long in the memories of those who know and love East Queen Street Church; it will live as the day which marked another chapter in the story of God's goodness and the faithfulness of the believing community that worships there.

One feature of the proceedings is of interest. For the first time in Jamaica a Free Church service has been recorded and broadcast in full. Thus many who were unable to attend the reopening were enabled on Sunday to hear it and to share in the rejoicing.

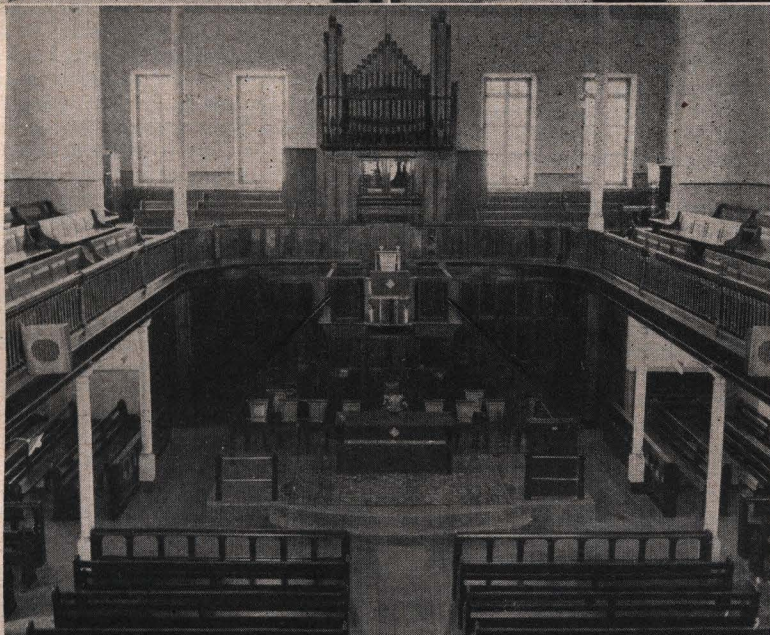
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## USED SPECTACLES

WILL readers please note that used spectacles should be sent not to the Mission House, but

to Mr. H. A. Thompson, "Thornberry," Salvington Road, Worthing, Sussex.





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*The Reopening of East Queen Street Church, Kingston, Jamaica.*

1. *The Governor and his wife arriving.*

2. *Lady Foot opening the building.*

3. *Interior of renovated church.*

4. *The Governor reading the lesson.*

5. *Part of the congregation.*



# FROM FAR AND NEAR

## Conference of British Missionary Societies

THE theme of the recent Annual Conference of the Missionary Societies of Great Britain and Ireland was *The Mission of the Church in an Age of Revolution*. The Conference was held at Swanwick, and the B.M.S. was well represented by a delegation which included committee members, missionaries and secretaries. The opening address was given by Sir Richard Acland, M.P., on *The Age of Revolution*. Sir Richard drew attention to the tremendous and vast changes brought about by the introduction of power-driven machinery and stated with eloquence and charm some of the main problems of to-day and the relevance of the Gospel to them. Our own General Foreign Secretary, Rev. V. E. W. Hayward, spoke of the special problems facing missionary societies and pleaded for planned strategy on the part of the Church, especially in view of the threat from Communism. Other principal speakers included Dr. Norman Goodall, Rev. Göte Hedenquist (Director of the Swedish Mission to the Jews), Rev. N. A. Birtwhistle (Home Secretary, Methodist Missionary Society), Rev. G. Appleton (Edinburgh House), Rev. J. W. G. Dougall, D.D. (Church of Scotland), and Canon E. R. Wickam of Sheffield. The last, speaking on the approach to the worker in industry, gave the liveliest, wittiest, and most provocative address of the whole Conference.

At the Business Session one important item was the decision to merge the United Council for Missionary Education with the Conference. In future the work formerly done by the U.C.M.E. through the Edinburgh House Press will be done by the Home Council of the Conference.

Readers of the HERALD will wish to congratulate Rev. J. B. Middlebrook on his being elected Chairman of the Conference for 1953.

## Easter at Delhi

MISS JENNY ROBB writes :  
The Delhi Central Church, with which our school has always been connected, was crowded on Easter Day, with people sitting in the aisles and on the platform, and a happy spirit prevailed. The service included ten baptisms and three dedications. The mothers of two of the babies brought forward are our old girls, and six of those baptized are our school girls. It was a great joy to us, that they were ready to take this step. The parents of most of them are themselves Christians, and like Christian parents in our own land, have long hoped to see their children following the Master in this way. Some of the parents came from a great distance to be present.

Along with these girls, and with two boys from Christian families, were baptized a Hindu woman and a Hindu man. The woman is a servant in our Teachers'

Hostel, and has been with us now for several years. Two or three years ago our senior teacher told me that it had come to her as a shock when Lal Kaur asked her some questions about prayer. "Here are we, a Christian staff", she said, "and we haven't taught our own servant to pray". So she began to teach her the Lord's Prayer and other simple prayers, and to tell her Bible stories; and for some time Lal Kaur listened eagerly. Then came a break; she was scolded for some mistake, lost her temper and departed in a huff. A year or so ago, when there was again a vacancy she came, begged pardon for her previous rudeness, and was taken back. It was some months later when our youngest teacher, a keen little Christian, told me that Lal Kaur was anxious to be baptized. Could I advise her how to teach her? I procured a little book prepared to help evangelists and pastors to teach simple village folk, and with its help Lal Kaur was instructed. Her mind is very dull and slow, but she tried hard to learn and understand, and while she could not answer some of the questions asked when a deputation from the church came to visit our candidates, no one doubted her sincerity, or the reality of what experience she had. She was full of joy when the day came, and the teachers rejoiced with her.

The man is also the servant of one of our staff—a married woman who lives out, and keeps him to clean the house and prepare meals while she is at school. He was just a boy when he came to her, and, "I have cared for him like a son", she says. He too, in this Christian family, wanted to be a Christian. He was taught by his mistress and she rejoices with him as he enters into the fellowship of the Christian Church.

## Evangelistic Zeal in Berhampur

MISS D. M. COGGINS writes :  
We have had much cause for rejoicing. A new spirit of evangelistic zeal is awaking in the church; and at the last church meeting it was decided that the pastor be given free time to go out touring to the non-Christians, taking the gospel message to them. Several of the deacons and younger folk are willing to help in this work, and our Biblewomen, and we ourselves, will be joining forces with them to make one combined effort in an organized way.

The pastor has been keen ever since he came a year and a half ago, but the congregation felt his first duty was to them and to the Christian community, about 500 strong. So they were reluctant to agree to his wider ministry for fear they would be neglected. And, of course, he has got a fairly full-time job. However, opposition has been overcome, and plans are going ahead, and we are praying that as soon as the cooler weather comes these journeys may be undertaken to the honour and glory of His Name and to the winning of many for the kingdom.

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Cover Picture : Matadi—Gateway to Congo.



## A Devil Dance at Kotikawatte

MISS WINIFRED TURNEY writes :

Before I left Kotikawatte I had the opportunity of watching a devil-dancing ceremony for a few minutes. It was being held in a house in the village where a man had something wrong with his leg. I was told that there are various "degrees" of these ceremonies, according to the subject. They vary in violence, the worst being for a dying person. The one I saw was described as "good". It was fairly early in the evening when I went, but certainly at the time there was nothing very fearsome about it. There were two drummers seated on the floor in one corner of the room ; the patient was in another corner, where his children occasionally joined him. In the third corner was a little house, made of coconut leaves, with pictures of what appeared to be Hindu deities painted on the walls. There were three dancers. The dancing seemed to be a series of set patterns with the feet, and wheeling about the room, which they did non-stop for about five minutes, and then there was a short rest. Some powder was thrown into the flaming torch and made a little shower of fire, and there were various other articles in the room which I did not see used. This devil-dancing is not strictly Buddhist, although it is practised quite a lot in the villages.

## Annual Church Meetings in the Kond Hills

MISS SYBIL STAPLES writes :

They were held in a village about five miles from the Mission Station. The villagers built a huge leaf shelter which housed the people at night, and was used for the meetings during the day. We slept in tents this year as it was much less work for the people not to have to build leaf houses for us. Fifteen hundred people or more gathered, coming from all over the Kond hills, some of them walking two or three days to get there. The first day was completely taken up with business, the most important item being the discussion of the temporary Constitution. How everyone loved the opportunity to discuss and express his views. At times the discussions became quite intense, and then suddenly, with the utmost good humour, the points under discussion with minor alterations, would be accepted. As many of you know, a number of us feel that the time left to us in India may be very limited. It was therefore a great joy to us to see this Constitution permanently accepted because it is a big step forward in decentralising the power from the Mission to the Local Church. We now have our first Indian Vice-president of the Kond Hills District Church Union ; he will be president next year. If we are to acknowledge this need of urgency in our work, then we must consolidate what work we have and do our utmost to help the local church to become as independent of us as possible. There is much to be done yet.

The most impressive session of the Meetings was the Communion Service. Imagine the bright sunshine penetrating the leaf shelter and making a dappled pattern on the interior. Then imagine about five hundred people in clean white, or brightly coloured cloths sitting in that checkered light, each holding a leaf. Later in the service a deft twist of the fingers converted the leaf into

an individual communion cup to receive the wine. The service was simple, sincere and most impressive, and we were reminded not only of the fellowship of all Christians in the Kond Hills, but of the fellowship of Christians throughout the world. How great a fellowship this must have seemed to the Christians who had gathered from the very small, distant isolated churches.

The rest of the sessions were taken up with teaching, the speakers being both missionary and Indian. The Sunday School had one session when prizes were distributed for the Annual Scripture Examination.

## The Congo Protestant Council

REV. VEYSEY THOMPSON reports :

I went, as one of the B.M.S. delegates, to the meeting of the Congo Protestant Council which was held this year at Blukwa, a station of the Africa Inland Mission. It is very near Lake Albert in the N.E. corner of the Colony. In Belgian Congo there are forty-four Protestant Missions at work, in which 271 mission stations are staffed with 1,700 missionaries. Of these thirty of the larger missions are members of the Council which was formed as far back as 1902 to unify and develop the work of Protestant Evangelical Missions and to foster the Church of Christ in Congo.

On Sunday morning the Church, built of brick and roofed with a very thick thatch, was full for the first service in Kingwana, the trade language of the north of Congo. A second service followed in the local dialect. We could not understand what was said, but joined heartily in the singing of hymns of which we only knew the tunes. From Monday to Saturday we were busy at committees and full Sessions of the Council. We discussed the work of the Church and ways and means by which we can better further the purpose of God in Congo. Then we discussed the school work on our Mission stations and in the district. Practically the whole of the education of children in the Colony is in the hands of the missions but under Government supervision. This means that we have to take notice of government requirements in staff, buildings and programmes. One evening session we heard from the Rev. J. T. Watson about the work of the B. and F.B.S., which is a member of the Council. We were made to realise something of the great work which is being done in providing Bibles for the people of the world. We talked about the publishing of the Bible in Lingala, the trade language of the Congo river, and we hope this will become an accomplished fact before very long.

## The Evening School at Bandu

IT is good to hear that the Evening School at Bandu has been reopened. The Lingungu staff inform us that after the first fortnight there were already 75 pupils. These were so keen that they asked for the classes to go on from 5.30 to 9 p.m., but that was considered rather a strain on teachers and pupils alike and 7.30 has been fixed as closing time. Since the Evening School started there has been a marked increase in the number attending the Sunday services and the mid-week prayer meeting, on which evening the school does not function



## Roman Catholic Opposition at Pimu

MISS M. CHAPLIN reports :

In our district we are having a great increase in Roman Catholic opposition and even persecution by fear. They are trying every device possible to take away our children from the village schools. They are threatening several people that they will die if they don't let their children go to the R.C. school or they don't get married in the Catholic church. My house-boy and his wife are a good Christian couple with a baby of seven months old. They are keen to become full church members. The parents of the girl were R.C., and just before I arrived the priest told them that if their daughter and her husband were not married in his church they would be punished for their sins. They would die. Our church overseer and senior deacon were there at the time to explain to the priest that the young couple were employed on our mission, and therefore not interested in transferring to his church. The senior deacon saw how terrified the old couple were lest they would die and was quick to reply, "Oh, he calls himself a man of God, so as they do not kill people he will not kill you." This opposition is proving good for the work as our teachers in the villages are much more conscientious in the work with the children. They are more determined to keep them from running off to the Catholic school.

## The Lepers are Cleansed

MISS P. M. TROUNSON writes from Ntondo :

Of the leper family of seven who arrived at hospital nearly a year ago now, the baby, Bikupa, who was so undernourished, has grown into a big fat girl and is not recognizable as the bundle of skin and bones who first arrived. After a baptismal service a few

weeks ago her mother expressed a desire to join the Inquirers' Class. The mother is also looking much better, and it is a real joy to see her face light up whenever she speaks of her Saviour. They will soon be returning to their own village for a three-months' rest from treatment. Please pray that during this time she will be given strength to witness for her new-found Saviour, and that she may be the means of winning others to Him.

## Evangelism Begins at Home

DR. and Mrs. McLaren write from Udayagiri :

Our bearer was baptized at Christmas time, and our gardener and his wife are due to be baptized soon. Now only the sweeper remains ; he comes to church occasionally but, because of his caste, it is more difficult for him than the others.

## In Lighter Vein

FROM UDAYAGIRI comes the news :

At the recent annual meetings the boys and girls of our hostels gave a dramatised performance of the 'Prodigal Son'. The Prodigal and his pals had a great time in the 'far country' scene ; they scoffed a plate of sweetmeats, took a few puffs at cigarettes and then tossed them over their shoulders in a way which would have made smokers in austerity Britain shudder. Pouring water which was meant to be toddy from a gourd straight down their throats they made themselves splutter so much that their show of bravado was quite ruined ! Another highlight was the entry of the Prodigal Son driving his pigs before him ; these were four small hostel girls, imperfectly concealed by blankets, who would from time to time rear up for air !

# Training Hospital Dispensers in North India

By HELEN WALLEY

WITH the development of the B.M.S. hospitals in N. India, the need for a pharmacist to train people for the staff of their dispensaries was felt. An appeal was made in the *Missionary Herald* for someone to undertake this and also to help in evangelistic work. It was to meet this need that I was eventually sent to Bhiwani.

What a great privilege it was to be for a few years with two of the pioneers of the mission work there, Miss Theobald and Dr. Farrer ! They had both served for more than forty years before they retired.

In addition to her other duties, Dr. Farrer had been teaching the dispensers herself, but in

later years they had had to be sent to a hospital in Delhi for part of their training. Dr. Farrer was very methodical with her arrangement of drugs and card-indexing of stores, and with her accurate translations of lesson notes as a guide.

THE hospital itself had been enlarged at intervals. The large room used as a dispensary had been first the theatre and then a ward, but with the opening of the new hospital in 1923, it was made suitable for its present use. With the addition of two marble-topped tables with cupboards beneath and a sink, down the centre of the room, few alterations have been needed for the last



twenty years. An electric still, autoclaves and other up-to-date apparatus have been the chief additions.

Dispensers were trained not only for the Farrer Hospital, Bhiwani, Rahmatpur and the Men's Hospitals, Palwal and, until closed, the Dholpur Hospital, but to help to supply the constant demand from other mission and Government hospitals.

When free from classes and study the students were gaining practical experience as they helped with the daily work of the dispensaries. Until recent years they were sent for three months each year in turn to work under a trained dispenser in one of our other hospitals. They then needed three years to complete their course. Latterly it has been found more satisfactory for them to stay in Bhiwani until they have qualified and reduce their time of training. They sign an agreement to serve at least a year in one of our hospitals after qualifying.

THE dispensers and the nurses begin the day by meeting in the Prayer Room for morning prayers, followed a little later by all other hospital workers. All help for a while with the daily dusting and cleaning and then out-patients begin to pass their prescriptions through the window on one side of the dispensary. They are given supplies of medicine from two days to a week or if from very distant villages a month. The majority of the women are illiterate. Some have relatives at home who can read and Hindi or Urdu labels are applied, but for many strips of paper graduated by folding and cutting to the correct number of doses and gummed on to the bottles are more useful. It is found to be necessary to let patients repeat once or twice the instructions they have been given to check that they are understood. Dispensers often need to go out to the verandah to help them further and patiently to hear their stories of anxiety and trouble. It is then by sympathy and understanding that they can renew their courage and often overcome their fear of treatment that has been advised.

On the other side of the dispensary orders for medicines for the wards are received. When the doctors have done their morning rounds a trolley brings charts and empty bottles from the wards. This trolley is metal and woodwork, and much



*Dispensers in training—Farrer Hospital, Bhiwani.*

other metal work around the hospital, was made by a former hospital mechanic who has since trained as an evangelist. Few stock mixtures can be kept in the wards due to the heat, and fresh supplies need to be sent every few days for each patient. All water for medicines and lotions is boiled in a large copper heater given by relatives of a former patient. Freshly distilled water is sterilized for use in intravenous salines and in injections.

Besides their contact with the out-patients, those dispensers who are able, help with speaking at hospital services. They are active members of the Girls' Auxiliary meetings and attend a Bible class led by the Pastor.

IN the past Pharmacy in India has not been well organized. Dispensers and compounders, as they are called in some places, have not been well paid and their status is low, but the Indian Government is beginning to realize the necessity of employing adequately trained pharmacists in hospitals. A Drugs Act was passed in 1940 to try to improve the standard of drugs and in 1948 a Pharmacy Act. Under this act a Central Council of Pharmacy and also Provincial Councils have been formed to make rules for examinations and registration of pharmacists for the whole of India. The syllabus as planned will need to be taught in well equipped medical colleges, but to gain the practical experience required, students could still help in mission hospital dispensaries if under qualified supervision. For many years there will be a need for pharmacists with British qualifications to help in training for this special form of service.

*(Continued from page 121.)*

haphazard giving a sign of maturity or not? Perhaps also a really grown-up Church would reverse this point of view and instead of asking, "What proportion should we give?" the membership would ask, each one, "How much dare I keep?" How grown-up are we in this country?

Are we beyond the stage of needing church discipline to teach us how to give? How grown-up is your church? How grown-up are the churches in Congo—in Scotland—in Wales—in England—in this matter of giving to God from Whom all comes? God owns us. Do we own anything?



# Fellowship in Prayer

## Based on the Prayer Calendar

*August 3-9.*—All this month the subject of our prayers will be the vast Congo field. This week pray for the work at *Thysville*, with its large population mostly employed in the State Railway repair shops, and for the work at *Kibentele* and the surrounding villages. Remember not only the church and pastoral work, but also the educational and medical work.

*August 10-16.*—*Leopoldville* is an ever-growing city with tremendous problems due to rapid industrialisation. Gathered there are people of different tribes from many parts of Congo. The opportunity for evangelism is great. Pray for those who are preaching the gospel there, and for the teachers, Biblewomen, and other workers. Pray, too, that those who return from the

great city to their village homes may carry the light of the gospel with them.

*August 17-23.*—Pray that the witness of Christians in *Leopoldville* may have its effect on the Europeans living there. Remember those responsible for the administration of our affairs at the headquarters in the city. Pray, too, for the other Societies working there, and especially for united missionary projects.

*August 24-30.*—At *Kimpese* our Society shares with two other societies responsibility for the School for Pastors and Teachers. Your prayers are asked for members of the staff and for the students past and present. Pray, too, that the other projects for the establishment of similar training institutes in Angola and Upper Congo may come to a successful issue.

## MISSIONARY RECORD

### Arrivals

2nd June, Miss I. G. West, from Aligarh.

9th June, Rev. C. A. G. and Mrs. Austen and child, from Lingungu.

### Departures

24th April, Dr. and Mrs. J. T. Gray and two children, and Miss G. E. Lowman, for Bolobo.

25th April, Mrs. B. Edwards and her two sons, for I.M.E., Kimpese.

29th April, Rev. W. D. and Mrs. Grenfell, from Lisbon for Quibocolo.

3rd June, Senhor and Senhora J. I. de la Rosa Raposo, from Lisbon for San Salvador.

5th June, Rev. J. E. Young, for Brussels for study.

11th June, Miss E. Motley, by air, for Lisbon for study.

14th June, Rev. A. L. and Mrs. Suter, for Trinidad.

### Birth

30th April, at Kalimpong, to Rev. D. R. and Mrs. Edwards, a son—Elgin Arthur.

### Death

29th May, at Coonoor, Miss E. L. Moore (India Mission, 1892-1916).

## ACKNOWLEDGMENTS

(To 12th June, 1952)

### Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

*General Fund* : Anonymous, 4s. ; " In Memoriam—Ton Pentre," £1 ; Anonymous, £1 ; Anonymous—Work among Children, £2 ; Mr. D. S. Higgs, £2 ; God's Steward, 10s.

*Medical Fund* : For use among Lepers, " In His name," £1.

*Grenfell Training School* : Combined C.E. Prayer Meeting, 8s. 9d.

*Deficit* : " Frock," £5 ; Anonymous, £1 ; Anonymous, £7 ; Anonymous—Ilford, £2 ; Anonymous, £2.

### Legacies

THE following Legacies have been gratefully received in recent months :—

		£	s.	d.
April 15th.	Mrs. M. A. Davies .. ..	23	17	9
	Miss M. E. Pryor .. ..	30	5	10
21st.	Miss H. Fischer (Medical) ..	60	0	4
22nd.	Miss E. M. Stumbles .. ..	65	3	2
28th.	Miss E. Matthews .. ..	50	0	0
29th.	Mr. P. White .. ..	126	3	9
May 8th.	Miss M. Howells .. ..	100	0	0
12th.	Mrs. M. M. Watson .. ..	100	0	0
14th.	Miss A. H. Withers .. ..	25	0	0
	Mr. E. Morley Park .. ..	100	0	0
June 3rd.	Dr. J. W. Ewing .. ..	25	0	0
7th.	Mr. Edwin Allgood .. ..	100	0	0
	Mrs. C. A. Allgood .. ..	100	0	0
	Miss S. Parrott (Women, £25 ; Medical, £25) .. ..	50	0	0
12th.	Miss E. M. Hadley .. ..	50	0	0

## THE BAPTIST MISSIONARY SOCIETY

93, GLOUCESTER PLACE, LONDON, W.1.

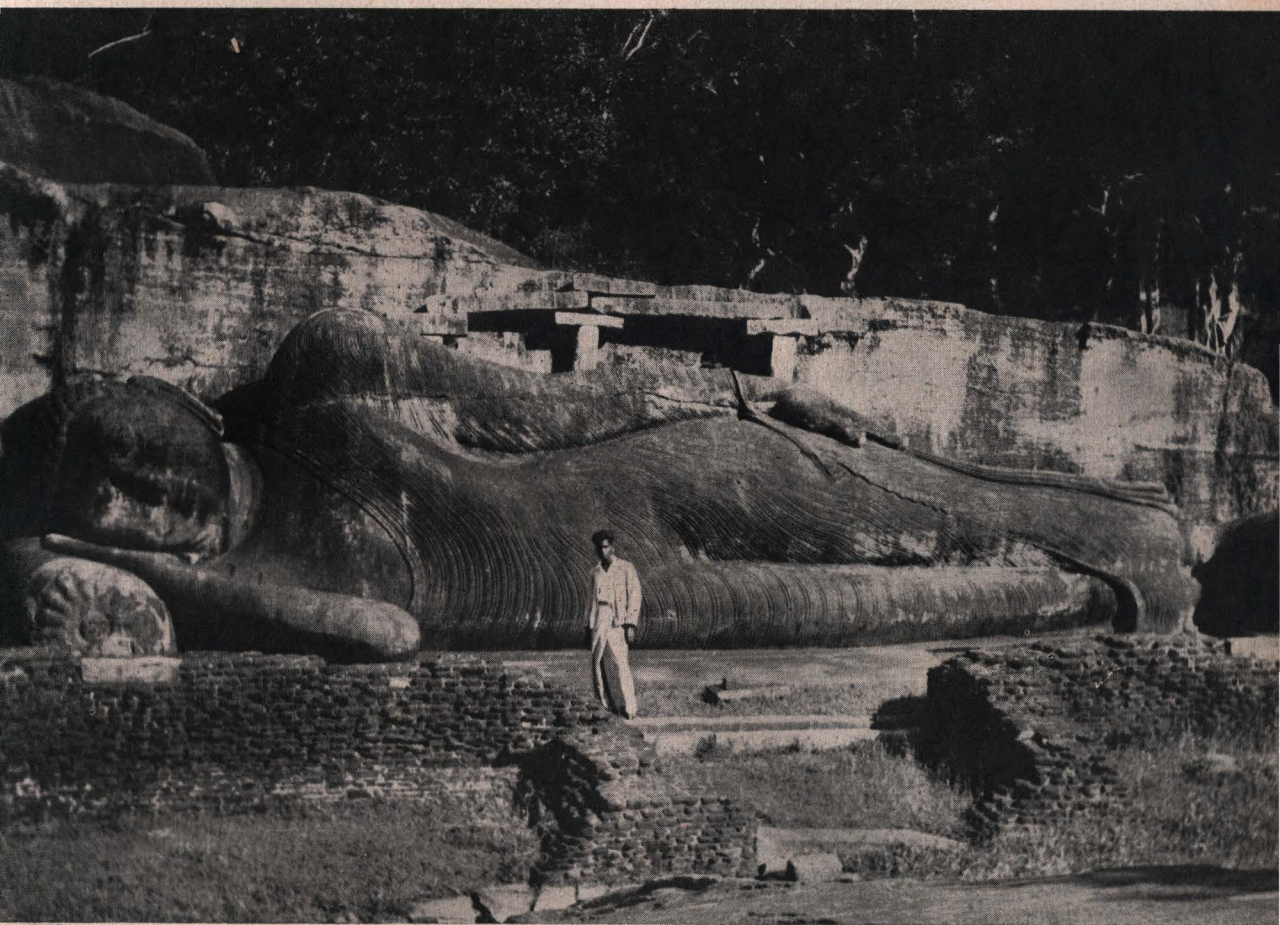
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# MISSIONARY HERALD

SEPTEMBER 1952 • PRICE FOURPENCE



THE FIELD IS



THE WORLD

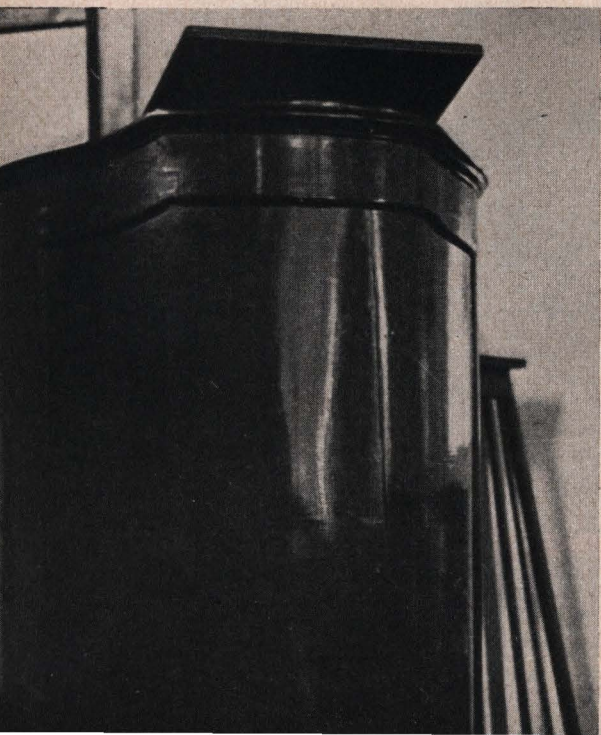


# 2nd October, 1952

ON 2nd October, 1792, when the Northamptonshire Association met at Kettering, twelve ministers, a student and a deacon met in the small parlour of Widow Wallis' house and committed themselves to a resolution which brought to birth the Baptist Missionary Society. They were men not of words only, but also of deeds. They committed themselves to giving which was sacrificial. They promised together to subscribe the sum of £13 2s. 6d. How great was their faith! And how wonderfully God honoured it! How right they were to act when they did! Not only did they found our Society but they also began the great missionary movement of modern times which has had so far-reaching results for the whole Church of Jesus Christ. 2nd October is one of the great dates in Church History, even as it is the birthday of our Society.

2ND OCTOBER, 1952 will be a significant date in our history. On that day recommendations will have to be drafted which will have important consequences for our work, and therefore for the Church of our Lord not only here in Britain, but also in India, Pakistan, Ceylon and the West Indies. For on that day the officers of the Society will be meeting at the Mission House to consider the estimates for 1953 and to prepare the budget. What will they decide?

*William Carey's Pulpit at Calcutta*



Will it be necessary for them to conclude that there is little prospect of receiving the £268,197 to maintain the present work and that, therefore, they must recommend serious cuts at home and overseas? Or will they decide that the present figure of £268,197 must be regarded as a ceiling and thus make imperative cuts in expenditure because of rising world costs? Or, will they in faith be able to provide for the work which really must be done if we are to fulfil our responsibilities and honour our commitments?

WHAT they decide on that day will, of course, be largely determined by the report of the Treasurer concerning amounts already received. If there has been a swift and adequate response to the Deficit Appeal then the officers will be encouraged to go forward in hope. If not, then there must certainly be cuts.

It may seem simple to cut down the estimates by £1,000 here and £1,000 there. But think of the consequences. Our fields are crying out for more money and more helpers. Wonderful opportunities are presenting themselves in Orissa and in Belgian Congo especially. Day after day news comes of hospitals overcrowded yet unable to cope with the work to be done. Reports come in of people willing to hear the Gospel. Disturbing accounts reach headquarters of the need of children of Christian parents for education in mission schools.

It is an odd fact, yet true, that the principal obstacle to the expansion of our mission to-day is not shortage of recruits, nor even the spread of Communism and the closing of doors. It is simply shortage of money. And yet, comparatively speaking, our British churches are wealthy; and their members surpassing rich compared with the members of the younger churches overseas. The truth is that it has not yet occurred to many of our church members that they are under an inescapable obligation to share in the preaching of the Gospel throughout the world, and that in the fulfilment of this obligation they must willingly give to the point of sacrifice.

THERE is no doubt that our age is one which is under the judgment of God. Few can dare to look far into the future. It may be that we shall not long have the opportunity as British Christians to maintain our missionary enterprise. The days are evil. We must redeem the time—buy up our opportunities.

On the day previous to that historic meeting on



2nd October, 1792, John Ryland, who hitherto had been somewhat hesitant in committing himself to Carey's cause, burned his boats, so to speak, by preaching on the text, "I the Lord work a work, and who shall let it?" God is working out His purposes to-day. He is presenting His people with opportunities unparalleled. He is

challenging His Church to respond. Are the Baptist churches of our land going to let—to hinder—the work because they do not provide the money? Are you going to hinder the work? On 2nd October, 1952, the officers of the Society will know the answer, and according to their knowledge so will they act.

# A Visitor to Ceylon

By Rev. J. B. MIDDLEBROOK

## II. "A Most Religious People"

THE words of the Apostle Paul in his speech on Mars Hill when he said, "I observe at every turn that you are a most religious people!" often came into my mind during our tour of the island of Ceylon.

Among the typical religious features of community life in villages and towns, tiny lanterns were to be seen whose dim and fitful light, it was hoped, would give protection against evil spirits, while Hindu temples, Mohammedan mosques and Buddhist shrines were open to the worshippers of the multitudes of Hindu gods and goddesses, or the solitary Allah or the Buddha as he stands to preach, sits in meditation or reclines at ease.

### HINDU TEMPLES

HOW well I remember the Hindu temples of Colombo, Matale and Galle, with their profusion of contorted divine figures, apt representations of a polytheistic faith. It must be remembered that Hinduism is an invading religion reaching Ceylon, like so much else, from nearby India. A hospitable faith, it is not particular what it absorbs into its multifarious system, nor is it unwilling to be given a place in religions different from itself. Among Buddhist shrines at Polonnaruwa is to be found a temple erected for the adoration of the Hindu god Siva, while in the restored Buddhist sacred edifice at Kelaniya two other Hindu gods have found a place, behind a curtain it is true, but nevertheless quite near to a huge reclining Buddha.

### MOHAMMEDAN MOSQUES

HOW cool they looked and how inviting to a sun-scorched traveller were the gleaming white mosques sacred to Mohammed, the Koran and the desert god Allah. This world religion, another invader, of course, has a bridgehead in Ceylon big enough to admit of large scale operations should Islam once again recover its original "crusading" zeal! There was no possibility of

closing one's ears to the noisy chanting of the bearers of a corpse as they made their way through the streets; but this religion itself is far from dead, as may be seen not only in the tiny island of Ceylon but in Egypt and the Sudan.

### BUDDHIST SHRINES

BUT it is Buddhism that takes the chief place among the religions of Ceylon despite the fact that it is another invader from India. It is



*Rev. J. B. and Mrs. Middlebrook with Members of the B.M.S. Ceylon Staff*



impossible to walk any distance along the roads of the towns and villages or through the jungle without meeting the saffron-robed Buddhist priest with his umbrella, shaven head and begging bowl. Every new moon and on other festivals the Buddhist drum beats out its monotonous rhythm. Every Bo Tree is fenced around and becomes a sacred memorial to Buddha's own hour of illumination. Shrines, too,



*Candidates Baptized at the Opening of the Matale Church*  
(See page 134.)

are very numerous; at Matale there stands a place where Buddhist teaching was reputedly put into writing; at Kelaniya are to be seen lovely murals portraying the chief moments of Buddhist legends; at Anuradhapura there still stands the 2,240 years old Bo Tree brought from India, while near at hand is the famous rock temple with its carving of elephants. At Polonnaruwa is the mighty ruin of a temple that anciently enshrined a forty-foot-high image of Buddha himself. Buddhism in Ceylon to-day is in a state of lively hope. Its priests are being subjected to more effective discipline, intel-

lectual and other. Ancient cities, long-buried and forgotten in the jungle, are yielding their treasures of architecture, sculpture and carving to the spade of the archæologist. But it is Buddhism that is being disinterred; with what potent influence on the imagination of modern Ceylon who can tell! It is as the expression and instrument of Singhalese nationalism that Buddhism is rising

with new dynamic and fresh significance. When a wealthy business man brought up in a Christian mission school says of himself, "I am a Buddhist," he is making a declaration not only of religious but of patriotic faith. When an aspirant to municipal or government service declares himself a Buddhist he expects to find the doors of opportunity swinging widely open. When an attempt is made to make education the vehicle of Buddhist philosophy and practice it is, in part at least, a counter-attack on western ideals and methods and a counter-blast to Christianity itself.

## To India Through Books

By E. L. WENGER, M.A., B.D.

ONLY few have the means to see mission work with their own eyes; yet books can be the magic carpet ever ready to make the journey to many fields afar. Missionary societies publish many such passports for the imagination; but after a first review in missionary journals they often fail to attract attention again. The shelves of a bookroom or of a missionary bookstall are so overgrown with a jungle of literature that it is hard to know where to find the right book. This article will call attention to a few books on India and Pakistan which may prove just the ones which people want to read. They are all to be found on the shelves of the bookroom at Gloucester Place.

The best general survey of the Christian Task

in India now is *India on the Threshold*, by Mrs. Bryce (4s.). Mrs. Bryce is a Professor at Indore College and is the organiser of the Christian Home Movement. She is therefore specially well equipped to write this study which was published in 1947 just as India and Pakistan gained their complete freedom. W. E. French in *The Gospel in India* (now only 3s.), which was published a year earlier, considers the task in the special context of Baptist work. Mr. French, one of our own missionaries, was elected as the first Secretary of the Bengal Baptist Union when it took over responsibility for all B.M.S. work in Bengal. This election was proof of how fully he had gained the affection and respect of the Bengali Church by his sympathetic understanding. *Looking*



at India, by Joyce Reason (2s.), a well-known writer of children's stories, lacks first-hand knowledge, but is a readable presentation; and just because the author stands alongside her readers looking at India she is better able to understand the questions that rise in their minds and to interpret India to them.

THERE are books on particular stations; the record of an individual missionary's job. *Dacca, a Frontline Post*, by H. D. Northfield (1s.), describes Baptist witness in a city that is acquiring great importance as the capital of East Pakistan. Mr. Northfield during his time in Dacca seemed to have a particular gift for entering the minds of the students among whom he worked, and this has fitted him to write of the place where he did a great work for many years. There are books on other stations and fields, but lacking personal knowledge of them I do not list them here. One most fascinating book deserves special mention—*A South India Diary*, by Lesslie Newbigin, a Presbyterian missionary who became one of the first bishops of the Church of South India. The book was published at 7s. 6d., but was also issued in the S.C.M. Religious Book Club, and a paper cover edition is available at 3s. 6d. How many missionaries have exclaimed as they read that book, "That might have been my station!" For a glimpse of the day-to-day round of the missionary's life there is nothing like it.

BIOGRAPHY is always thrilling. I regard the short life of William Carey by Dr. Dakin as the best missionary book value. At its mid-war price of sixpence it is a missionary "penguin." I hardly dare hope that it could be reprinted at that price when stocks run out. Pearce Carey's life of his great-grandfather is available in paper covers at 2s. 6d. Bishop Azariah was the first Indian to become a Bishop of the Anglican Church, and there are two biographies of him: one is by Deaconness Carol Graham, published some years ago in the Religious Book Club, the other by Dr. J. Z. Hodge, published in India, costs 2s. 6d. Dr. Hodge was the man who built up the National Christian Council in India, and Bishop Azariah's life is a fascinating story of the great mass movements in the south. Bishop Stephen Neill, who

also worked among the mass movements, has grouped the stories of several pioneers in his *Builders of the Indian Church* (2s. 6d.). In contrast to these mass movements, work amongst Muslims shows rare conversions. *Called of God* (6d.) is thus specially significant as the story of a Muslim who became a bishop in the Methodist Episcopal Church, written by one of our B.M.S. veterans, L. Bevan Jones. And there are always the *Eagle* short biographies for the young—good value still at the recently increased price of sixpence.

In the *Tarns* series Basil Mathews has seven sketches (including one of our Dr. Ellen Farrer) of *Fighters of India's Foes* (1s. 6d.), told with all his graphic skill. Similar to this series is *Discoveries*, a series containing biographical sketches with notes to assist youth leaders in their retelling of the stories. *Old Giants in New Dress* (2s.) and *Treasure in India* (1s. 6d.) are both good value. More help for work in children's groups may be found in booklets which outline methods for expression work such as *Learning about India* (3d.), *Indian Play Hours* (4d.) and *Practical Books—India* (2s.).

THIS is a very sketchy survey of only a few books. No mention has been made of more general studies of India (of which Professor Coupland's *India—a Re-statement* is the best that I know), nor of pamphlets for study groups. Medical Missionary literature forms another large group.

A full bibliography of all these may be found in W. E. French's *The Gospel in India*, referred to above. To that list may be added Alan Campbell Johnson's *Mission with Mountbatten*, a most illuminating account of the change-over. Though this survey is sketchy, enough has been said to indicate that the shuttered-seeming shelves of the book-room may become for whomsoever will magic casements opening wide.

*The Hands of an Indian Potter*





# FOR PERSONAL READING AND WIDER USE

## Gracious is the Time :

By Beryl Barber

(Drawings by HELEN JACOBS)  
Livingstone Press. 3s. 6d.

THIS book is written by a woman doctor who served on the staff of the L.M.S. hospital for women and children at Jiaganj in Bengal, and it gives a vivid composite picture of the work of that hospital.

There are thumb-nail portraits of Hindu gentlemen and beggars, of the *mas* and *bhais* who clean and cook in the hospital, of girls given nursing training, of out-patients, sick children, travellers and beggars, all with some part in the pattern. Besides these there are swift sketches of times and places—Easter morning in the hospital, the night round of the doctor, the coming of the monsoon, with beds rearranged to dodge the drips of rain through a leaking roof, a third-class compartment shared for two days and a night with human and other live companions, and the everlasting Indian village in many of which “women are reduced to automata by the dreary drudgery of husking and winnowing rice and preparing monotonous meals, where men are so burdened by fever and debt and poverty that the very effort to live is no more than a dull habit.” Humour colours many of these pictures, such as that of the male patient smuggled into this women’s hospital in complete faith and *naïveté*, “This is my little boy ; he has just turned twelve.” And the twelve-year-old tries to look as though he hasn’t got a fine moustache and a deep bass voice ! But alongside the stuff of laughter, Indian poverty and deprivation are burnt into some of these pages.

This book, though unpretentious, is written with feeling and insight, and the author’s literary skill has something comparable with the controlled movement of a surgical instrument—direct and economical, yet

affording all the time a reminder that one is dealing with warm, pulsating life. The drawings do not add anything significant to what is in the text.

MARY I. M. CAUSTON

## The Fact of Christ :

By P. Carnegie Simpson

Jas. Clarke & Co., Ltd. 4s. 6d.

THIS is a welcome reissue of a book which for many of our fathers laid down a “trunk road of thought” concerning Christ. It deals, as its title states, not with what theologians have had to say about Christ, but with Christ as a fact holding “meanings of the profoundest kind for character, for faith and for conscience.” He is seen in history and in experience alike to be inseparable religiously from God. Especially valuable is the insistence that the ultimate meaning of this “Fact” is the Cross ; and the section dealing with this contains perhaps the finest of the writer’s many fine thoughts.

The layman (the work was originally delivered as lectures to an adult Bible Class) and the minister unfamiliar with such larger works on the subject as those by Mackintosh and Brunner, will find here much to increase his devotion to his Master. Above all it is a book to give to any young person who “would see Jesus”. The critical will notice that the writer places the four Gospels on the same level when he is drawing his picture of the historical Jesus, that Scriptural quotations are from the A.V. rather than the R.V., and that “the meaning of the Incarnation is to be found in the fact of sin.” But the book, ably edited for this reissue, testifies on every page to Him who is at once the foundation and end of truly spiritual religion.

S. WARD

# OPENING OF THE NEW CHURCH AT MATALE

## Briefly Described

By WINIFRED TURNEY

THE opening ceremony was most impressive, beginning with a procession from the site of the old church, about three-quarters of a mile away. The procession was led by four drummers, dressed in Kandyan style, and most of those taking part carried palm leaves. The children walked first, then the women, and finally the men—in all about a hundred and fifty people, I should think.

As we turned into the road leading to the new church, the drums stopped, and we approached the church singing a hymn. The gates into the church grounds were decorated with leaves and pink lotus flowers. A white cloth was spread on

the ground for those who were performing the opening ceremony to walk upon.

The church is very beautiful, built in a style quite different from that of the other Baptist churches here, and quite beyond my powers of description. One unique feature is that the church has a stained glass window with the familiar picture of the baptism of our Lord. During the week-end of meetings two young ministers were ordained at a most impressive service ; and the final service on the Sunday morning included a dedication, the baptism of twelve young people (converts from Buddhism) and a Communion Service.



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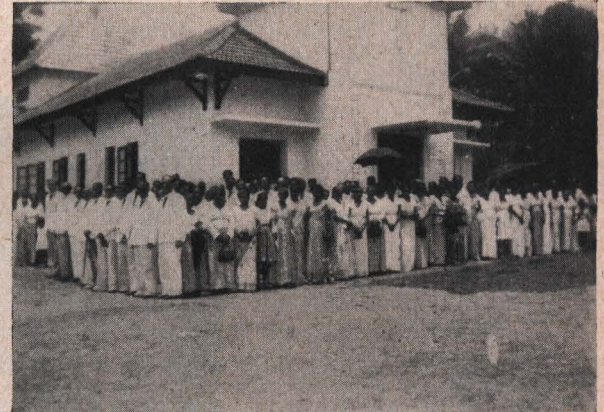
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### ***The Opening of the New Church at Matale.***

- |  |  |
|--|--|
| 1. <i>Preparing for the opening ceremony</i>   | 2. <i>The drummers who led the procession</i>          |
| 3. <i>Rev. W. M. P. Jayatunga (Chairman of the Ceylon Baptist Union) with Rev. C. E. M. and Mrs. Elangeshira</i> |  |
| 4. <i>The opening ceremony</i>   | 5. <i>The new building</i>                             |
|  | 6. <i>Congregation leaving after the first service</i> |



# Reflections on the Tour of the Congo Field

By Dr. E. M. CLOW

## II. On the Significance of a Hyphen

THERE was a time when I did not know much about our Congo field! (Are any of the readers of this article in the same position?) In those days I often noticed that my colleagues from Africa seemed unable to use the word "teacher" or the word "evangelist" alone—these two words as spoken were said with one breath, and were, like Siamese twins, inseparable. In writing and in printing they should be joined by a hyphen to form one word—"teacher-evangelist." When the Society sent me as one of a deputation to Congo, then I met that word in the flesh—shook hands with Mr. S., watched Mr. Y. conduct a school lesson, and worshipped in a prayer led by Mr. Z. Each of these men is a teacher-evangelist, and no one can cut one of them in two and say, "His head is a teacher; his heart is an evangelist. Let's just employ his heart; we have no use for his head. Away with the hyphen, and let us decide whether we want teacher or evangelist!"

Such a man is one of 2,000 who are working for and paid by the Church in Africa—a Church which God has used them and us to build, and a Church whose strength and purity God judges, a Church gathered by God in more than a thousand villages and in a few towns scattered from Stanleyville to Bembe.

THE African village is a fascinating place to visit (though perhaps not to live in!). We saw it usually in gala dress, swept and garnished for our visit; such is the courtesy of the African Christian community to your representatives. The road between the rows of mud houses with thatched roofs in a forest clearing was deco-

rated with fringes of palm fronds; there were little palisades for the goats and hens. The biggest and cleanest building was the simple church: windows were large spaces in the wall; pews were logs of wood placed in orderly rows; coolness and fragrance were given by the decoration of leaves and flowers. Next to the church was the teacher-evangelist's home, and usually his yard was the best swept, and often his wife was the only person who grew flowers as well as vegetables. Sometimes there was also a dispensary plus a ward and an African nurse in charge of these, but usually the teacher-evangelist carried alone the responsibility for teaching in the school (held in the church) and conducting worship for the school and the congregation.

Church-school should also have a hyphen, as often this is one building, just as the teacher-evangelist is one man. When he is teaching the children in school to read and to write, he, both by the things he says and by his influence, is used of God to the conversion of these children. Is he, then, an evangelist or a teacher? Always we are thanking God for the hundreds and hundreds

of baptisms in Congo each year. More than half of the people in "inquirers" classes are school boys and girls. When this Congolese colleague of ours is preaching the Word of God Sunday by Sunday to his village, and when he is conducting morning prayers, week by week faithfully expounding the Word to his congregation and giving them some knowledge of Christian doctrine, is he then a teacher or an evangelist? When he and his wife are digging in their garden or gathering the mangoes, or cutting back the encroaching forest, by the way he



*A Teacher-Evangelist with his Family*



works, by his attitude to her, to his neighbours, and to the priest, he must witness, whether he knows it or not. When the village indulges in drinking bouts and "bad" dancing, and his African blood responds to the temptations, on the occasions when he lets God conquer these temptations, what an evangelist he is! As he explains why he may not indulge in these delights, what a teacher!



*Teacher-Evangelists with their Pupils at Cattier*

ONCE a year he may come to the mission station for a refresher course, when the teacher and the evangelist in him can be renewed by the big communion service with his colleagues from the other areas and by the lectures and discussion groups taken by the missionary and other men with more education than he. On those occasions members of these groups discuss their needs—more schools and more advanced schools, they say. How can the Church learn all that God has in store for her if few Africans have more than a primary education? B.M.S. has no middle school and has not enough elementary schools to give places to all the children of the members even, not to mention those outside the church. When your deputation met the church leaders (Africans and missionaries) there was not only a welcome, but there was also a clash. "B.M.S. has not enough schools," they said. "We must send our children to Roman Catholic schools. There various pressures are brought to bear on them to be baptized into the Roman Catholic Church, and then our household is divided. Cannot the B.M.S. give us more missionaries and so more schools?" The answer was "No. Our resources are not enough."

TO soften the "no" we reminded them of Kimpese and of the Ecole Grenfell where the B.M.S. (in the former case in co-operation with other missions) is training African teacher-evangelists. At Kimpese there is to be a middle school, and there is also a four-year course to train ministers. We had visited both these training centres and seen what strategic places they are, and we had especially appreciated the fact

that they make the family the unit, and that wives are trained according to their capacity and need. We had been saddened, however, by the record of the number of trained men who had left the Church and no longer served in our schools. It was easy to understand the temptation of the

big cities where Africans of this educational standard could get much bigger salaries than we can pay. On the stations where our schools are up to Government standards, our salaries are subsidised to 80 per cent. by Government grants, but, even so, they are smaller than those offered by companies in Léopoldville.

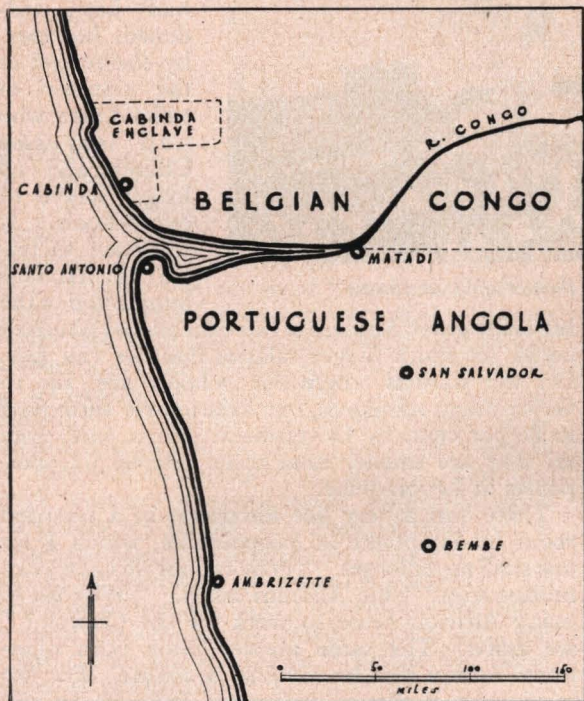
There was a very hot discussion in a crowded room by lamplight in Léopoldville, which I for one shall never forget. "Why cannot we have more missionaries?" the Africans asked. "Why do so many Africans cease to work for the Church?" we asked. The same answer fitted both questions—*because it is too sacrificial a demand*. For the missionary it means separation from home and family. For the African it means (as they explained) that his own pupils have posts when they leave school with a bigger salary than his.

IN that discussion feelings ran high because we all cared so deeply about the future of the Church. They said, "We shall lose the young people for whom we provide no education. They will be lost to the Church unless you can give us more schools and more missionaries in Léopoldville." They drew our attention to the fact that there are no Government schools, and the children not in school are running the streets stealing. Over and over in the discussion we were driven back to the sacrificial demands on them and on us.

It is a costly thing to be an African teacher-evangelist; it is a life of frugality and hard work. It is a costly thing to be a missionary—that also is a life of frugality and of hard work—don't let us pretend it is not. Let us soberly count the cost. Let us stand at the Cross as we do our counting, and let us listen to God's judgment on the costliness of our own service.



# The Angola Evangelical Mission



ON the coast, above the north bank of the Congo, is a small strip of Portuguese territory known as the Cabinda enclave from its principal coastal town, Cabinda. Here, about fifty years ago, Rev. M. Z. Stober started a mission station; and the Angola Evangelical Mission was born. Mr. Stober purchased from Dutch traders a remarkable two-storey wooden house which, says one observer, greatly resembles the houses drawn by Emmett in *Punch*. With this house was an estate of considerable size, held freehold. The produce from it—coffee, palm, coconuts—was sold and sufficient money obtained to support the work of the station. The Church at Cabinda, however, never became very strong. At present it has a membership of about 770. The people speak a dialect of Ki-Kongo, but the services are usually conducted in Portuguese.

In course of time the work spread and two other important centres were established, one at Santo Antonio and the other at Ambrizette, both coastal towns.

For some years now there has not been a resi-

dent white missionary at Quimpondo on the outskirts of Santo Antonio, though Mr. Stober visited it from time to time. At present two African teachers are in charge. The local church finds money for the work.

At Ambrizette there are two faithful and widely loved missionaries—Mr. and Mrs. E. D. Howells. They are Baptists. The station is able to support itself because it possesses a tile factory, the products of which are known throughout the area for their good and reliable quality. At Santo Antonio and Ambrizette, as at Cabinda, the churches are not too strong. But in the villages outside all three centres the work is most encouraging. Round Ambrizette, for instance, Church life is vigorous and, at the time of the last report, two hundred people in one area were waiting for baptism.

The three centres, linked to-day by frequent air services, have always been bound together by close ties. The workers and members have thought of one another and prayed for one another.

SINCE the death of Mr. Stober just over a year ago, the mission has been bereft of leadership. The work had come to depend on him for its inspiration and maintenance, and there was no outside organization to support it. There was real danger that the work would have to be abandoned and the small Protestant communities left to fend for themselves in an area where, with government help, the Roman Catholics were so strong. According to a recent census the figures were as follows:—

	Total Population.	Protestant.	Roman Catholic.	Pagan.
Cabinda -	45,098	2,684	28,739	13,675
Santo Antonio -	18,595	3,927	14,514	154
Ambrizette -	20,800	8,354	5,399	7,047

Those interested in the Mission turned naturally to the B.M.S. for assistance. The two remaining missionaries were both Baptist. The B.M.S. was the nearest closely organized mission, its station at Bembe being only 120 miles from Ambrizette. Moreover, there had always been excellent relations between the A.E.M. and the Society.

It was not easy to say no to the appeal for help. Nor was it easy immediately to say yes. There were numerous problems at once apparent. What of our own staffing problems on the Congo?



What of the tremendous opportunities in other areas? What of our own financial crisis? Concerning Cabinda there were special difficulties. The station was not easy of access from San Salvador. It meant a two days' journey over poor roads and a crossing of the river. The language spoken at Cabinda is not that used in the rest of Angola; the transfer of missionaries, therefore, would not be easy.

**H**OWEVER, after consultation with the appropriate fields, and a careful consideration of a report compiled by the Congo Deputation, the Committee at its Cambridge meeting decided that if there was no obstacle in law, the Society would accept responsibility for the Angola Evangelical Mission. The Committee was helped to come to this decision, in spite of the pressing needs of our own Congo fields, because of two important factors. It was known that the Christian and Missionary Alliance (a society working in the Cabinda enclave) was ready to take over the station at Cabinda, and that the Canadian Baptist Foreign Mission Board would give valuable assistance in Angola and ultimately take over full



*The Church Building at Cabinda*

responsibility for Quimpondo (Santo Antonio) and Ambrizette.

The emphasis throughout the history of the work of the Angola Evangelical Mission has been on evangelistic activity. Educational work and medical work has been carried out only intermittently and on a very small scale. The Mission has aimed at being self-supporting and has always been near to achieving this aim. So the A.E.M. will have something to contribute to the B.M.S., even as the B.M.S. will contribute a great deal to the A.E.M.

Mr. and Mrs. Howells had, before the decision of the Committee to take over the Mission, volunteered for service with the B.M.S. They will go back to their work at Ambrizette as full B.M.S. missionaries, with the prayers and good wishes of all friends of the Society.

## FROM FAR AND NEAR

### Changes at Headquarters

**A**S a result of decisions taken at Cambridge in July there have been a number of changes at the Mission House. Rev. W. C. Eadie who has been in the service of the Society for thirty-one years and who has unrivalled knowledge of the whole Indian and Pakistan fields, is now an Associate Foreign Secretary in the place of Dr. G. H. C. Angus. Rev. A. A. Wilson has relinquished the directorship of the Visual Education Department to become Assistant Home Secretary.

### Mr. H. L. Hemmens

**W**HEN Mr. Hemmens retired many farewells were arranged and many striking tributes were paid to him. But probably the most moving occasion was the farewell arranged by the staff at the Mission House. In three excellent speeches Rev. A. A. Wilson, Mr. J. H. Ewing and Rev. J. B. Middlebrook spoke each in turn of the services of Mr. Hemmens to the Society. Then Miss Ora Chase who had been his secretary spoke in well-chosen words as one who had known him and worked with him for twenty-one years, and then on behalf of the staff presented him with a book and a cheque. In his reply, Mr. Hemmens not only spoke of the early days of his association with the B.M.S., but also gave words of encouragement to the younger members of the staff.

### Miss M. I. M. Causton, B.A.

**A**FTER five years of devoted and competent service, Miss Causton has left. She was an able organiser, an administrator, a writer, and an evangelist. During her term of office the contributions to medical work considerably increased. And she wrote what will be for some time to come a standard account of our medical work in her book *For the Healing of the Nations*. All friends of the Society wish her well in her new work.

### Rev. G. H. C. Angus, M.A., D.D.

**T**HE departure of Dr. Angus from the Mission House will be a great loss to the Society. He came at a time of great need to help tide over a difficult period. He had already earned his retirement after distinguished service in India, crowning his work there with the important post of Principal of Serampore College. At Headquarters he has been responsible for the India, Pakistan, Ceylon and West Indies portfolios, and for the supervision of men candidates. This work he has done most thoroughly. Rev. J. O. Hagger, Chairman of

### *A Baptism in the Sea at Ambri*





the South Asia Sub-Committee, rightly said of him at the last meeting of the General Committee: "He brought to his task the finely disciplined mind of a scholar and the temperament of a saint."

### In China Now

**I**N consequence of continual propaganda, and especially the charge of the use of bacteriological warfare in Korea and on the Chinese mainland, hatred for the Americans is growing.

The campaign by the People's Government against corruption, waste and bureaucratic deviation continues apace, but in some districts it is only moderately successful. The charges made in Tsinan were very moderate in tone, and many churches refused to hold denunciation meetings at all.

The following is an extract of a letter written recently by a well-known Chinese evangelist to his people:—

"Brothers and sisters in Christ, we must quietly arise and cast off our former weakness and foolishness, our sins and defeats. Our inner faith must burn like a blaze again. We must arise and lift up our heads knowing that the Day of God is nigh. In that day we shall see that the things which we have suffered in these days will have turned to our blessing. The cross we carry to-day will be turned into a crown of glory. The insult and contempt which is ours now will then be turned into glory. Then we shall experience the faithfulness of the Holy Spirit to inspire prophecies, such as that in Rom. viii.: If so be that we suffer with Him, that we may be glorified together. For I reckon that the sufferings of this time are not to be compared with the glory which shall be revealed in us and in others."

Pray for our friends and brethren in China.

### News From Yakusu

**DR. STANLEY BROWNE** reports:—

"Although Yakusu has been left with only one doctor for the best part of five months, yet the district has had to be visited more often than is usual; infantile paralysis has been rampant, and other diseases have called us to visit our outlying dispensaries five times already this year. Of course, some parts of the work have suffered, especially the Medical School, where we have not yet begun the lectures that should have been given in April. However, with the return of Dr. Moore, we are hoping and praying that we shall be able to catch up before it is our turn for furlough at the end of the year."

### The Doctor Arrives at Yaboila

**DR. STANLEY BROWNE** writes:—

"I wish you could have seen the greeting. Alastair and Christopher, who had been dozing in the back of the lorry, jumped out as soon as we stopped and jumped into the arms of the newly-appointed Infirmier, whom they had known well at Yakusu. Members of his family were there, too, to give us a truly vociferous welcome. The midges were soon busy at work on every exposed square inch of our skins, and even

passed through the meshes of the mosquito-net where Alastair and Christopher were eating their supper after a hurried bath. At 7.30 p.m., in response to a couple of drum messages, practically the whole town had gathered in the square for a Gospel service—the most encouraging we have had there in recent years. The local shop-keeper with the keen teacher and the Infirmier, are praying and working. It was a joy to meet a Christian shop-keeper and his Christian wife, baptized by Mr. Mill long ago and remaining faithful. Pressure lamps, hurricane lamps, palm-oil flares gave us light; most of the 110 scholars now in the B.M.S. school were present, and a great crowd of adults. It was in this village that the last act of cannibalism against white people was perpetrated: two white traders were ambushed, killed, and their bodies divided and distributed to the local villages for ritual consumption in their cannibal orgies. And here we were, unarmed and unprotected, preaching them the Gospel of the grace of God. What a privilege! The old chief was there, now a baptized believer, and many knew the fear and the darkness of those not-so-distant days.

"In the morning we had the usual routine: dispensary inspection, examining patients, checking drugs and registers; Mali busy with the womenfolk, the children making friends with all and sundry. In the Infirmier's kitchen, for want of a building for in-patients, we saw a man who had recently been mauled by a wild boar; his wounds had been stitched by the Infirmier, and he had received penicillin and sulfa-drugs just as if he were in a real hospital and not in a tiny mud kitchen a couple of hundred kilometres from Yakusu. We had prayer with him and the crowd that had gathered, before resuming our journey."

### Wages and Work at Bolobo:

**T**HE Colonial Government here fixed the minimum rates of pay for all workmen annually. The economic life of Congo is advancing rapidly from the primitive to modern systems. This year's rate of pay opens up new vistas for the African workman and produces new headaches for the missionary. We rejoice in their great gain, unwise as some of their spending may seem to us. The majority of the working Bolobo men are not "well off" by European standards, neither does their working capacity bear comparison. Others, including fishermen and ivory carvers, have more money and fewer responsibilities than any missionary. Our local chief, a church member under discipline, recently paid £500 for the fifth house to become his possession. Even so, rich and poor, they still need our guidance, the steady-hand of someone who knows the difficulties ahead for the newly-rich, and the newly-freed from restraining influence.

### Gift and Self-Denial Week, 1952

**M**ANY of the churches have already made their plans for the observance of Gift and Self-Denial Week. Special meetings will be held each evening of the week, each organization of the church being catered for. The emphasis will be on prayer for the B.M.S. in its present need. What is your church doing?



# Evangelical Crusade in Trinidad

By S. G. POUPARD

THE United Evangelical Crusade was held in Port-of-Spain from January 27th to February 3rd, and in San Fernando from February 6th to 17th. It was the largest mission ever to be held in the Protestant Church in Trinidad, and it drew thousands of people to the nightly services. In the capital the largest available building was used, and no less than eleven denominations united to make the Crusade a success.

The Crusade was the outcome of a visit of the Rev. Kenneth Strong, who is one of the directors of the Latin-American Mission, whose headquarters are in Costa Rica. The Director who sent the team to Trinidad was the son of Dr. Harry Strachen, who was sent to South America by Bethesda Free Baptist Church, Sunderland. A series of missions was being planned in South America, and it was proposed to make Trinidad the first base. The team included among its members the Rev. Paul Van Gorder, of Colonial Hills Baptist Church, Atlanta, Georgia, who was the chief speaker; the Rev. Horace Fenton, Presbyterian, and team leader; Mr. Anton Marco, a former opera singer; Mr. Richard Foulkes, accompanist; and Wilton M. Nelson, a song leader.

IN San Fernando the main speaker was the Rev. Ephraim Alphonse, Methodist, who had done notable work in Panama. Here the Drill Hall was crowded each night, and on the final night a large crowd of several hundred, who could not get into the building, heard the service relayed through the public address system. At the opening service in Port-of-Spain His Excellency, the Governor, was present and it was a particular pleasure to have Mr. H. C. Janes, former chairman of our Society, present on this auspicious occasion. It is estimated that more than one thousand five hundred open confessions were made in Port-of-Spain and about four hundred in San Fernando. Many will remember the singing of Anton Marco, and I still have memories of the hundreds of hymn-sheets being waved in the air as a fitting mark of appreciation of his great voice dedicated to Christ.

The expenses of the team were met by the Mission, but the financial success of the Crusade was such that a generous gift was subsequently sent to the Latin-American Mission. Rev. J. P. Hickerton took a vigorous part in the Crusade in the city; while it was my privilege to help in the meetings held in the southern part of the Island.



*Anton Marco singing the Gospel in San Fernando Drill Hall*





*Part of the Large Congregation in San Fernando Drill Hall*

In conclusion, it should be noted that this was a truly ecumenical movement. On the platform could be seen members of the different denominations and races all pledged to the winning of the lost to Christ, some East Indian, Canadian, American, Negro, European, and in the congregation people of many colours including some of Chinese and Portuguese extraction.

The Lord hath done great things for us, whereof we are glad.

# The Daily Round and Common Task

By WINIFRED M. GOW, formerly at Bhiwani

**F**OR me, this is perhaps a little different from the usual routine of a missionary's life.

I went out to India having been appointed to do the work of Business Manager at the Farrer Hospital, Bhiwani.

Bhiwani! I wonder what sort of picture that conjures up in your mind—if any! Just in case it is the latter perhaps I had better give you a brief description.

Imagine what in days gone by must have been a walled city with twelve gates. To-day, not much of the old walls remain, and only five gates are still standing. Within the wall, and in the usual confusion associated with the East, are the shops and houses of Bhiwani—many of them tumble-down and dilapidated. In these narrow gulleys live over 60,000 people, and in such close proximity to one another, that it requires to be seen to be believed!

The hospital, which is situated just outside the old wall (nowadays quite a large portion of the town has extended beyond the wall) is only a quarter of a mile from the desert. Frequent are the dust-storms which suddenly darken the sky, and envelop us in sand and dust.

In this environment, camels are much in evidence. The merchants use them for transporting

their merchandise, the farmers use them for ploughing their fields, and not infrequently patients along with their husbands, children and bedding, come riding in through the hospital gate!

Like all dwellings in the East, life begins early at the hospital. The sound of the nurses singing at their morning prayers heralds the start of another day's work. Hearts and voices raised to God in hymn and prayer.

My presence is not required at Nurses' Prayers, but after breakfast when the servants gather in the little chapel on the compound for their prayers, I take my turn at leading this simple little service.

My job is a varied one—among other things I do the housekeeping. Keeping the wheels turning smoothly in an Indian home is perhaps a little more difficult than one would imagine—so many things can go wrong. The cook burns the pudding!—the bearer forgets the mint sauce! The sweeper tells you that the kitchen drain is choked! and so it goes—one thing after another.

Having given out the necessary provisions to the cook, and despatched the young lad to the bazaar to do the shopping, I turn my mind to higher things—namely, letters and accounts! In this way the morning goes by, more often than not, with



interruptions of one kind or another—from the postman with a number of slips to be signed, to one of the servants coming to say there is a snake in the garden!

As well as correspondence, there is the ordering of drugs and surgical equipment. The making out of weekly bills for those who have Private Wards—the sending away of oxygen cylinders when they require filling, and many other suchlike jobs.

The oversight of the station car is another of my occupations. It can be a very tantalising one—some spare part required, and the nearest garage in Delhi 80 miles away! Many anxious moments pass wondering whether it is going to go or not!

In the afternoon, there is a Ward Service for the patients and the many relatives who are always in and around an Indian hospital. I always enjoy going to this Service, and listening to our blind evangelist, Florence, telling the Bible stories to those gathered round her. Afterwards she says a prayer, and these women repeat it after her phrase by phrase. Oh that something of the real meaning of the words they are saying might illumine their minds, and bring to them a saving knowledge of Jesus Christ. After tea, I quite often go over to hospital to teach one or two of the patients who have to remain in hospital for several months' treatment, how to read and write and count in Hindi. Even yet, a large proportion of our patients are still illiterate. I always find this a very worth-while job. To begin with I use a chart depicting single letters of the Hindi alphabet, then a little later, simple readers following on to more difficult readers. At last comes the day, when they can read a Gospel for themselves, and begin to recognise the Bible stories they have heard Florence telling them at the Ward Services.

This for me, is a great thrill, for when they eventually leave hospital they take a Gospel back to their villages, and will be able to read it to others.

Just before dinner, there is sometimes time for a game of badminton with the nurses—a friendly jolly crowd of girls. Then the daylight begins to fade, and goes quickly in the East. If it is a particularly lovely sunset, there may just be time to run up to the roof to have a glimpse of the evening sky, as the stars begin to appear, and the birds go to their rest.

Another day is nearing its close. In it have been hours of joyful service for the Master. The way is not always easy, and often fraught with disappointments, but underlying all this, and ever urging one on to greater endeavour, is the challenge which the missionary task presents in India to-day.

The door still stands open to the preaching of the Gospel. India is a great and needy land. Out of a population of over 360 million, only 18 per cent. are literate, and only two per cent. Christian. Do these figures give you any idea of the immensity of the task still to be accomplished? I hope they do. Be the time long or short, if God's kingdom is to be extended in India to-day, the B.M.S. requires your help—spiritually, physically and financially.

The power of prayer is still as great as it was in the time of Christ. Do we make use of it as much as we ought to pray for the work of God across the seas? The need for more missionaries is perhaps greater then it has ever been. Are those of us who are eligible to go abroad really facing up to the challenge which the work overseas presents us to-day? As prices continue to rise here, so they do in Africa, in India and in the West Indies. Let us look these demands straight in the face, and ask ourselves if our giving keeps pace with these rising costs, and with our receiving?

The task is a "common" one—each one must play a part. We are all members of the one body—all branches of the same Vine. Let us remember that the Field is the World, and do our utmost to extend God's kingdom to its utmost bounds.

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## CONGO STUDENT VISITS EUROPE

THIS summer there came to England for several weeks Mr. Emile A. Disengomoka of Wathen, Congo, now a teacher at our Thysville school. He is the first Congolese Christian to come to Europe for further studies. He spent some time in Brussels attending lectures and took examinations. At the well-attended

meeting arranged by the London Baptist Missionary Union to say farewell to the London candidates for the field Mr. Disengomoka described himself as a living certificate of the work done by God in Congo through the agency of the Society. In our next issue we hope to include an article by him describing some of his impressions of this country.

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*Cover Picture: Reclining Buddha at Kelaniya, Ceylon*



# Fellowship in Prayer

Based on the Prayer Calendar

*August 31–September 6.*—Although our missionaries have now been withdrawn from China, the Church is still there. The members are confronted with difficulties, problems and trials completely new in character. Not only is there at times direct opposition, but at all times they are subject to cleverly-contrived propaganda intended to stir up hatred against others and to wean them away from loyalty to Christ. Pray for the Church in China in this time of testing. This week remember particularly the work of the Church in the Shansi province. Remember Christian students in government schools and universities, and workers in hospitals.

*September 7–13.*—In the north of Shansi there are Christians in small groups often isolated. Pray for the church at Sinchow and the church at Kuohsien, both meeting in the homes of members. Remember, too, Mr. R. H. P. Dart working among British troops in Hong Kong.

*September 14–20.*—This week your prayers are asked for the united work of Protestant Christians in China,

and especially the National Christian Council and the Council of Christian Publishers. Pray, too, for the Border Tribes Mission working among the Nosu and other tribes.

*September 21–28.*—For the rest of the month we are asked to pray for the work in Orissa. In the capital, Cuttack, there are churches, schools, a theological college, a press, and a leper asylum. At Puri, the centre of Jaganath worship, the Christian community continues its witness against the pressure of Hinduism. Pray for missionaries and all helpers.

*September 29–October 4.*—At Berhampur there is a women's hospital under the supervision of Dr. Muriel Rigden Green assisted by Sister Coggins and Miss W. O. Harkness (formerly of China). Pray for them. Pray, too, for the work in the Kond Hills which is so full of promise.

*And on 2nd October, the birthday of the Society, pray especially for the officers as they meet to consider the budget for 1953.*

## MISSIONARY RECORD

### Arrivals

17th June, Rev. T. C. and Mrs. Vicary, from Berhampore.

30th June, Mr. A. S. Cox, from Bolobo.

### Departure

27th June, Miss E. R. Lewis, for Delhi.

### Births

28th May, at Bath, to Dr. and Mrs. R. P. Shields, a son—David.

3rd June, at Yakusu, to Rev. D. R. and Mrs. Chester-ton, a son—Peter John Ridley.

17th June, at Harlington, to Rev. W. C. and Mrs. Bell, a son—Michael William.

28th June, at Hong Kong, to Dr. and Mrs. P. K. Jenkins, a daughter.

1st July, at London, to Dr. and Mrs. J. Burton, a daughter—Rosemary Anne.

## ACKNOWLEDGMENTS

(To 12th July, 1952)

### Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

*General Fund:* Anonymous—"In His Name," 5s.; Anonymous, £10; A Friend—In Memory of Miss Peal, 10s.; C.R.U., £2; Anonymous, 5s.; "God's Steward," 15s.; B.B., £2; Anonymous, £1.

*Medical Fund:* Anonymous—Work among Lepers, £10; Reader of the MISSIONARY HERALD—for Leper Colony, £5.

*Deficit Fund:* Anonymous (Holiday Gift), £1 10s.; W.D.C.K.—Kilmarnock, £1; "Sankey," £5; Anonymous—G.N., Birmingham, £5; "Interested," £1; Anonymous, 10s.; Anonymous—"Royal Air Force," £1.

## AUTUMN PUBLIC MEETING

This will be held at Westminster Chapel, Buckingham Gate, on Tuesday, 23rd September, at 7.0 p.m. The speakers will include: Rev. J. B. Middlebrook, Miss Enid Phillips (Jamaica) and Mr. Eapon Abraham (India). Farewell will be taken of outgoing missionaries.

### THE BAPTIST MISSIONARY SOCIETY

93, GLOUCESTER PLACE, LONDON, W.1.

Telephone: WELBECK 1482



# MISSIONARY HERALD

OCTOBER 1952 • PRICE FOURPENCE



THE FIELD IS



THE WORLD



# Self-Denial



*A Queue to Hear the Gospel at Hong Kong  
Leper Camp*

**W**HEN the first disciples of our Lord had at Caesarea Philippi professed their faith in Him as the Christ of God, and He had accepted that profession, He began to speak of His approaching passion. And He said, "If any man would come after me, let him deny himself and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it."

Was Jesus here speaking to these first disciples only? Or are His words to be taken as stating the conditions of true discipleship in all ages? In short, does Jesus speak these same words to us who would follow Him to-day?

It is strange to reflect that these words are rarely taken very seriously. Among Christians of our age the bearing of a cross means something very different from what our Lord had in mind; and self-denial is now used to describe the depriving oneself of some unessential thing. People wonder why the Church lacks vitality and power and why revival does not come. Yet Jesus says quite plainly that the way to life and victory is the way of the cross, the way of sacrifice.

**M**R. NORMAN GRUBB, in a recent article in *The Alliance Weekly*, drew attention to this lack of understanding of one of the fundamental principles of our faith. He wrote: "Much slower are we to recognize that the Cross represents not

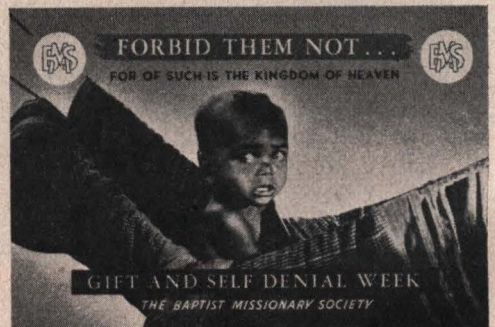
merely the atoning act, but also an eternal principle, a fundamental of the nature of God underlying the act; that the atonement, the work of the Cross, has as its objective this way of the Cross, a way so revolutionary that it cuts at the root of man's recognized method of actions from primitive savagedom to modern times."

The sooner Christians understand that following Christ involves the walking in the way of the Cross, the better for the Church and its witness in the world.

"**SELF-DENIAL**" and "bearing a cross" are two related terms meaning very much the same. To deny oneself in the true Christian sense is to give oneself utterly to the fulfilment of the will of God. It involves taking self out of the centre of life and putting God there, which is His rightful place. One who has denied himself lives no longer for self but for God. His thought, his energy, his gifts—indeed, his whole being—are devoted to God's work of redeeming the world. Self-denial is a way of life. Self-denial is losing one's life for the sake of Christ and His Gospel.

There is One only Who has truly denied Himself and walked perfectly the way of the cross. Some of His followers have approached nearer to Him than have others. Many of our missionaries have given up prospects of wealth and position and comfortable homes to serve Christ where there is greater need and whither He has called them. Some of those who support the work of our Society live simply, going short of many a comfort and amenity, that through their giving the work of God overseas can be maintained.

**T**HE week linking October and November is now by custom observed as Gift and Self-Denial Week by all members and friends of the B.M.S. Let it this year be observed in the true





spirit of Christian self-denial. Let us not say, What can we go without in order to make a contribution? but rather, What ought we to be doing and giving in order that God's will may be

fulfilled? And let us remember that self-denial is not that which is practised during one week of the year only, but a way of living which is the way of the cross and the way of Christ.

# Reflections on the Tour of the Congo Field

By ELLEN M. CLOW

## III. On Supply and Demand

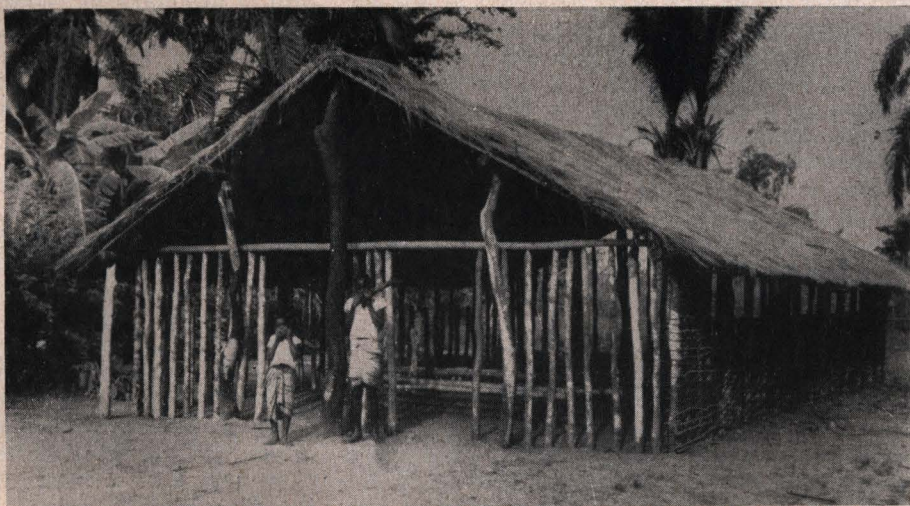
THE Congolese are demanding more than we can supply. What is the B.M.S. going to say to them? It is as though the Church in Congo took the words of Carey and twisted part of the sentence into: "Expect great things from the B.M.S.". If one has been a missionary in China and found oneself becoming increasingly a liability to the Church, and to one's Chinese colleagues, it is a great source of satisfaction to visit Congo, where the missionary is looked upon as an asset, in fact, as a necessity. It is thrilling to hear over and over again the demand: "Please send us more missionaries".

The adverse side of this is that, as the supply does not meet the demand, each missionary tries to do the work of two, and the opportunities (for which we thank God) demand more strength and time than our resources can match. The refrain which keeps beating in one's brain is: "Opportunities become a burden"; and nowhere is this more so than in the medical work. It was a Congo doctor, however, who changed the theme to: "Opportunities—a burden or a challenge?" with this corollary: "It is not the things we do that tire us: it is the things we leave undone; these are our greatest burden". When asked to sum up my findings of the Congo tour my immediate answer was in two words: "*Too much*"—too much humidity, heat, insect life

(driver ants running up your body, flying ants hovering over your food), too much malaria (babies in one area were said to be 100 per cent. infected), too much forest, so that in some areas it would be easy to become claustrophobic. In the wards (especially at night) there are too many people, and always, both for Africans and missionaries, there is too much work; but never is there too much supply to meet too big demands.

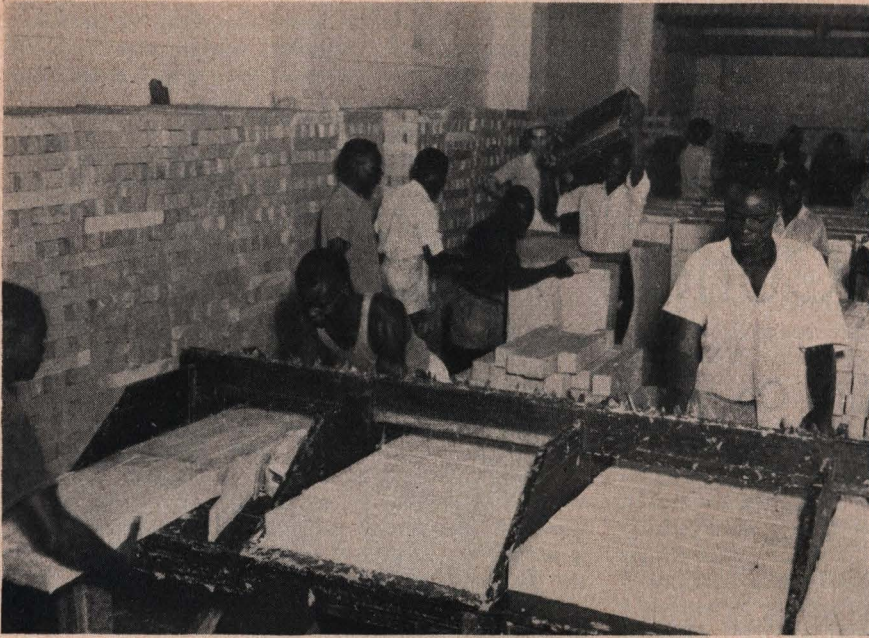
What is the solution to this broken law of supply and demand? Either increase the supply, which must include a supply of people willing to face a broken family life—that, under God, is for the home churches to do—or reduce a proportion of the demand, in other words, *be selective*.

LET us try to select. It comes to the hour of dusk and the nurses in the training school are waiting for the missionary to lecture to them on bacteriology, but there is still a couple of dozen



*Calling Worshipers to a Congo Village Chapel*





*Modern Congo—In a Léopoldville Soap Factory*

patients to be seen. What should the missionary do? Academically the answer is: "Train the nurses that eventually they may be able to heal their own people". The training of nationals has long been a recognized priority for all missionary work, but would *you* be strong minded enough to turn the sick away, or perhaps to say to patient number one hundred and one, "We are registering no more patients to-day", knowing he may have come two days' journey by canoe? What the missionary tries to do of course is both, and so scamps his supper, gets to the desk-work at bedtime and to bed too late. He sets his alarm-clock for 4.45 the next morning and attempts at that hour, by lamplight in the heat, with the mosquitoes buzzing, to concentrate on his Bible study and prayer. He starts a new day knowing that the demands of the work are such that he cannot achieve the standard he would choose. That is the position into which we have put him. In spite of all this pressure upon them God has used the missionaries to help to train some African leaders who bring glory to His Name. Here is the story of one such.

Mr. "Y" was trained in a B.M.S. nursing school. For some years he was an infirmier. Then he became Chief of a large area. On New Year's Day he and his people were invited by the white men in charge of a big local company to a jamboree of games and sports. When they got there they discovered that on the programme was good dancing, but also bad dancing. The Chief

incident; and the latter's comment was that he was surprised to hear himself speak out in the way he had done, but that God had in fact commanded him and enabled him to do so.

IT is not only in the medical work that the demand upon our resources is too great, however. We arrived at a clearing in the forest, and found one couple in charge of the church and schools, only receiving occasional help from the visit of neighbouring colleagues. Three thousand people had attended the Christmas Service here. Government regulations demanded new classrooms. How did the missionaries set about building these? First, they had to find labour, for which there are practically no wages available. About 150 workmen are now giving half-day labour in exchange for schooling, and as a result of their schooling most of them are becoming enquirers and seeking church membership. These men, under the direction of the missionary, cut down the trees, dig up roots, and clear back the undergrowth. Then earth has to be dug out to make a kiln to burn the bricks to build the classroom. (It sounds rather like the story of *The House that Jack built*!) The missionary is responsible for procuring an instrument to press the bricks, and that goes out of order. He also has to arrange for watchmen, day and night, to keep the fires in the kiln at the right temperature. Sometimes he is called away from his other

protested, but it was too late for the programme to be changed. The host addressed the people and said: "Your Chief wishes to go away from this entertainment; you can follow him or you can stay and take part". The Chief told his people all to come away and take no part in the festivities, and they obeyed him. When the deputation visited that area this man brought his own canoe with twenty paddlers and took us down river to a church where we had a very big congregation and a fine service. There Mr. Tweedley and Mr. "Y" referred to the



multitudinous duties because the kiln is in danger of falling in. The Society has partly met this demand of the Government for more and better classrooms by sending out builders. The school is staffed by masters who have already been trained in our new training school "L'Ecole Grenfell". In this clearing in the forest the houses so far are only of mud and the church is of a temporary nature, in fact it is really just a roof and pillars. Services there are impossible in heavy rain but are made physically pleasant when the breeze blows the forest fragrance through the sweating humanity.

WE ought to face the fact that our resources to-day are not sufficient to meet the demand made upon them. We ought, too, to realize the possibility of there being a future in which the door of opportunity shuts tight and demands come to an end. Let us thank God for the supplies made available by Him for Congo through the churches in Britain during more than seventy years. Let us relate all this to Paul's certainty that "My God shall supply all your need according to His riches in Glory in Christ Jesus"—remembering that the demand and the supply must be bracketed "IN CHRIST."

## Willingen, 1952

By GWENYTH HUBBLE

DURING the first fortnight in July, in the village church of Willingen, among wooded hills in Western Germany, three communion services were held. In these about two hundred men and women took part, representatives of the Church of Jesus Christ in fifty different countries. One service was according to the Lutheran tradition, one Anglican, and one according to the tradition of the Reformed Churches. The occasion was the enlarged meeting of the International Missionary Council; and for the delegates to that meeting those three communion services, above all else, expressed the unity which they knew that they, as part of His Church, had in Christ, and which they experienced during those two weeks of worship and prayer, discussion and thought together.

That company of people literally represented "the Holy Church throughout all the world," but in the first meeting they recalled, with sorrow, that the Church in China could only be represented by one member who is now resident in Hong Kong—Dr. S. C. Leung, a vice-chairman of the I.M.C. They remembered the Church in China in a moment of silence, and in remembering their fellows in Christ in that land reaffirmed their certainty of unity with them in Him.

The deep sense of unity was manifested in a variety of ways. It showed itself in a growing feeling of the inadequacy and inappropriateness of certain terms such as "receiving and sending countries", "younger and older churches", "foreign missionary". Dissatisfaction was expressed even with "partners in obedience", a term which was given to us by the last enlarged meeting of the I.M.C. in Whitby, Ontario, in 1947. "Partnership is not enough, for it implies the existence of independent groups

which may, or may not, choose to work together. Within the body of Christ we are called to serve in oneness." There was an increasing recognition of the fact that what is true of the Church in Asia, Africa and Latin America is also true of the Church in Germany, U.S.A. and Britain. The commission which studied "The Indigenous Church" came to conclusions about the life of the Church in its local manifestation which are universally true, and its report has therefore been given the sub-title "The Universal Church in its Local Setting". For example, it said: "The inner life of a church will only be healthy when its corporate worship reflects and deepens the joy, dedication and fellowship of the Christian faith, when there is a spontaneous desire to share the riches of the Gospel, when there is an effective will to assume responsibility for the maintenance of the church, a godly impatience with the status of a church dependent on external aids, when non-Christian neighbours see evidence of the reality of Christian fellowship in the corporate witness of the Church and its impact upon society. Such a church must be a fellowship of the Spirit, a community of prayer, a school in which men, women and children build up one another in the Spirit and learn together to transmit their Christian hope to others". Do our churches come up to that test of good health?

THE impossibility of thinking of the Church in sections or areas was, perhaps, most strongly felt in the commission which met to study "Missionary Vocation and Training". It found that it had to begin by asserting that "God calls His Church to be an organ of His cosmic redemptive purpose. This sovereign call demands the total response of the whole Church. The call to be



Christian is a call to the total commitment of life to the Church's whole missionary task". It proceeded to say that wherever the Church is found it has a responsibility to be missionary in its own immediate environment and beyond its own borders, and therefore every member of the Church must, if faithful to his calling in Christ, share in the total missionary task, by witnessing to Christ in his own immediate circle of family and

friends, neighbours and fellow-workers, and also by being concerned in the wider foreign missionary enterprise. This commission believed that part of that sharing was in intercessory prayer. "Such prayer is, indeed, the very first element in the Church's missionary work. Through the service of prayer all Christians are joined to one another in a fellowship transcending all barriers, and thus all, whatever their particular situation, share in the world-wide missionary task".

More than one commission drew attention to the strategic importance of "Christian men and women who go out across the world in business, industry and government, and who do so with a deep conviction that God calls to them to witness for Him in all of life". The Swiss Missionary Council organizes a training course for such laymen, and one report significantly comments, "There are 65,000 Swiss abroad in secular occupations as against 300 missionaries". "The I.M.C. is requested to explore ways whereby the churches can prepare and advise such lay people, linking them to the churches and foreign missionary agencies in the areas to which they go".

IN the last few days of the meeting the final reports of the five commissions were received. In addition to the two named above there were commissions studying "The Missionary Obligation of the Church", "The Role of the Missionary Society" and "Reshaping the Pattern of Missionary Activity". It was deeply significant to note, as each report was presented, that in some way or another it urged the imperative call to unity which comes to Christ's Church to-day. One report said: "The younger churches speak a prophetic word to the whole Church in their insistence that the Church is called to live and witness as one. By God's power we must transcend



*Dr. Jacob Nhlapo of South Africa, Dr. Rajah B. Manikam and Dr. Hans Lilje, Bishop of Hanover, at Willingen*

our present divisions of nations, denominations, younger and older churches, church and missionary organizations, and discover the oneness which reveals one Lord". Another report commented: "Perhaps it is not realized in the older churches how grievously their witness is discredited by the divisions which they have transferred to other parts of the world. The name of Christ is dishonoured".

A third commission asserted that "division in the Church distorts its witness, frustrates its mission, and contradicts its nature. If the Church is to demonstrate the Gospel in its life as well as in its preaching, it must manifest to the world the power of God to break down all barriers, and to establish the Church's unity in Christ. Christ is not divided." The challenge of those words from members of younger and older churches met together at Willingen comes to all of us who are in Christ's Church to-day.

WILLINGEN is a beautiful and remote village, but the delegates there were never able to forget that they were within fifty miles of the frontier of the Eastern Zone, and that was a constant reminder of the conditions in the world in which the Church has to bear its witness to Christ to-day. But this is the message of that conference to all the churches: "Our word in this dark hour is not one of retreat, but one of advance. We have to confess with penitence our share of responsibility for the terrible events of our time. Yet we preach not ourselves but Christ crucified, to human seeming a message of defeat, but to those who know its secret, the very power of God. We who take our stand here can never be cast down by any disaster, for we know that God rules the revolutionary forces of history, and works out His purpose by the hidden power of the Cross. . . . Inside the Church and out, men are asking: What is happening to us in our time? We answer with this word of the Cross, and demand of all men everywhere that they should put their whole trust in Him Who was cast out and crucified by men, but was raised by God to the right hand of His power. His rule is hidden, but sure, and His word to us is this: 'These good tidings of the Kingdom shall be preached in the whole world for a testimony to all the nations, and then shall the end come'."



# The New Associate Foreign Secretary

By HAROLD M. ANGUS

**R**EV. WILLIAM CRAIG EADIE and Mrs. Eadie will shortly be exchanging service in India (with Calcutta as its centre) for service in Gloucester Place (with India as its focus). Whether you have been like the present writer, a colleague of theirs on the field, or whether you have supported them until now with your interest and prayer at the home end, you will receive this news with mixed feelings, but you will acknowledge the fitness of the call that has been made to them and will join with all their friends in wishing them every blessing in their new sphere.

Many mission stations in our India field have, from time to time, since Mr. Eadie joined the staff in 1921, sought to capture him for their own area and for the pastoral and evangelistic work that he can do so well; but always, and partly because of the other gifts by reason of which he first found his way to Calcutta for administrative work, he has remained in that important centre.

In his work in the India Secretariat, more especially on its finance side, and in building up the Baptist Church Trust Corporation, Mr. Eadie has had many opportunities of close and cordial relations with B.M.S. workers in the various fields—North India, Bihar, Bengal, Pakistan, Orissa and Ceylon. In journeyings often he has met them, and in conferences many he has shared

their problems. In Calcutta he has honourably filled more than one pastorate—his greatest work, perhaps, being that in the Carey Church in Bowbazar. For his somewhat shorter term in the pastorate at Howrah, and in his occasional service of the Lower Circular Road Church, he will be gratefully remembered and greatly missed when he leaves. The Bengali Churches also within the Calcutta and Suburban Baptist Union profited from his counsel.

**M**RS. EADIE has shared fully in the service of the Churches, as a lengthening succession of womenfolk and children of many nationalities at "Carey" and Howrah could tell you. And in the hospitality extended at the Calcutta Mission House many missionaries (British and Australasian predominatingly) and other visitors remember the Eadies with gratitude.

They will be welcomed, and very welcome, in Britain. Their hearts will be much in India, rejoicing not only in the memory of all God's dealing with them there but in the living bonds that they will retain with the work—not least the one with their daughter and son-in-law who joined the missionary staff in Orissa in 1950. In such circumstances it would be strange indeed if, for this new stage of their service for the Society we could not entertain the highest hope and ask for them God's richest blessing.



Left to right : Mr. A. L. Turner, Mrs. C. T. LeQuesne, Dr. G. H. C. Angus, Mr. J. H. Ewing, Rev. V. E. W. Hayward, Rt. Hon. Ernest Brown, Rev. D. Gordon Wylie, Rev. J. B. Middlebrook, Mr. A. L. Simpkin.

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## Historic Meeting

On 2nd October, the birthday of the Society, the Officers will be meeting to consider the estimates for 1953-4. Here is a picture of them meeting with the chairman of the Finance Sub-Committee to consider the finances of the Society. In attendance are the Accountant and the Recorder.

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# A Visitor to Ceylon

By Rev. J. B. MIDDLEBROOK

## III. Evangelism Through Education

MY travels in Ceylon were wide enough to give me first-hand contact with our Baptist work. The state of my health demanded that I should exercise my eyes and ears as an observer rather than my voice as a preacher and missionary officer; a rare state of detachment of which I sought to take full advantage. What delightful and interesting pictures crowd one's memory as one looks back; what happy fellowship enveloped one at once; what courage and faith our brave minority is showing! The three articles I had planned have now grown to four, and here I speak particularly of our Baptist schools

where obviously the widest contacts with Buddhists and others are being achieved.

The problem of contact is a major difficulty in all mission lands, and there can be no doubt, as Carey and others quickly discovered, that schools lend themselves, as nothing else does, to far-reaching contacts with the younger generation at a formative period, and also with their families and homes. It may be true that primarily pupils are seeking knowledge, and Western knowledge, methods and techniques at that; but parents well understand that their children are likely to be better founded in character in mission schools than elsewhere, and they will have it so. It is worth noting too that the schools are one of the very first objectives of the Communists in their efforts at indoctrination. Surely we Christians have been rightly guided in our entry into the educational field as a sphere of individual evangelism and character building, as an opportunity to establish Christian community life and fellowship and as a means of influencing the family.

### VISITING THE SCHOOLS

THE first school we visited was Carey College with its thousand boys gathered for opening worship, led each morning by the Principal, the Rev. W. M. P. Jayatunga, and its following session for Christians at which young boys, in song and testimony, witnessed to their growing faith. Then within a stone's throw we called on Miss Gadd in her boarding school for girls, a school so popular with some Buddhist parents that attempts are sometimes made, by dressing older girls in their little sister's frocks, to keep them at school for a longer period! Across the road from these two Baptist schools is a Roman Catholic school for boys with magnificent buildings and crowded classrooms, and one often hears the sound of reverent chanting or of noisy play. Then there was the Welapitya school where my wife presented the prizes and I was garlanded, a school recently rescued almost from extinction by its present headmaster, and now full of vitality and promise in a poor neighbourhood. Proceeding up country to Ratnapura, we visited first the Ferguson High School for Girls in the charge of Miss Curtis and Miss Moon, with its extension project, its wide curriculum and its classes for Tamils and Singhalese. Then we visited class by class the packed school at Batugedera with



*A Postman in Ceylon*



its weaving and carpentry classes where serviettes and an autographed tray were given to us as souvenirs. At Matale on our three visits we found Miss Blackaby and Miss Armond with their staff in pleasant surroundings under the shadow of a great hill; there were tiny children with their nurses who even fed them morsel by morsel though the children were as old as four or five. Alongside the school was the orphanage with its happy-looking little company.

#### EVANGELISM UNDER DIFFICULTIES

**E**VANGELISM is written across all our educational work in Ceylon; and Buddhists, Tamils and Moslems are sufficiently aware that this is so. The pity of it is not simply that Buddhists are looking enviously at Christian schools with a view to seeking opportunities there for their own faith, but all too often when girls are obviously beginning to be stirred in their souls by the "Word of the Lord" their parents promptly snatch them off for marriage to a Buddhist. Heathenism is tenacious and in a land where nationalism finds its religious expression in Buddhism it is not surprising that Christianity, too quickly identified with the foreign British rulers who recently withdrew, and identified also with an evangelical desire for conversions which offends all other faiths, should find itself



*Head Teacher with Senior Class at  
Batugedera School*

challenged in its schools by ancient customs and modern rivals.

The teachers in our mission schools, foreign and "national," not only in Ceylon but in every field, need our prayers. Conducting their educational programme in a setting almost entirely non-Christian, they require to be surrounded and upheld by the spiritual concern of their brethren in other places, as well as built up within themselves into strong affirmative souls with deep personal resources in God.

## Baptist Students' Federation

**A**S always, many young Baptists will be going to Universities, Colleges or Training Hospitals for the first time this year. Their need not be an isolated existence when they arrive, for, by joining the Baptist Students' Federation, they can be assured of finding a Christian fellowship during their training. Baptist student societies exist in all large University centres and even in the smallest College the Baptist can still be part of this nation-wide organization.

Readers of this magazine can aid the work of the

Federation in providing such a fellowship by sending the names and addresses of any young people entering College this year to the President:—

ANTHONY J. SMITH,  
97, Rawlings Road,  
Bearwood,  
Smethwick, Staffs.

He will ensure that they are welcomed to student life.

## The Baptist Union Diploma

**T**HE Baptist Missionary Society is represented on the Diploma Management Committee and the scheme has its full support. Provision is made in the syllabuses for the study of other faiths and of the history of modern missions. It is hoped that ministers, leaders and teachers will give every encouragement to young people to study for the examinations which are open to all over the age of eighteen years. The course includes the

study of the Bible, Church History, Christian Doctrine, Baptist History and Principles, and a wide variety of optional subjects. Correspondence courses are provided by the Home Preparation Union, and in a number of towns classes are arranged by the local ministers. Full particulars can be obtained from the Organizing Secretary, Rev. A. S. Clement, Baptist Church House, 4, Southampton Row, London, W.C.1.



# The Delhi United Christian School

By W. TUDOR MORGAN, B.Sc., B.D.

IN the MISSIONARY HERALD of last June there was a reference to the Silver Jubilee Celebrations of the Delhi United Christian School, in which the B.M.S. is united with the Society for the Propagation of the Gospel (referred to below as the Cambridge Mission). As the school was founded in 1926, these celebrations should have taken place earlier, but the principal, Rev. Samuel Victor, was over in England last year, and it was decided to postpone the celebrations until he returned.

I have with me an early prospectus of the school. The first section deals with Aims and Ideals.

"The Delhi United Christian School is a joint undertaking by the Baptist Mission and the Cambridge Mission to Delhi. Its aim is to provide a sound practical education in the strongest possible Christian atmosphere for boys of the Indian Christian community. The programme of work and play in the school is devised with the aim of developing those qualities of originality, spontaneity and co-operation in the boys who pass through the school, which will later enable them to take their place as useful citizens of their country and members of their community.

"The school also admits a limited number of non-Christian boys. In order to secure balance and comprehensiveness in the curriculum, carpentry and handwork are taught throughout the school, thus affording opportunities of stressing the dignity of labour and of discovering if a boy's bent lies in this direction rather than in that of purely mental study.

"Christian religious instruction is given throughout the school, and opportunities of active Christian service are provided. . . .

"In order to ensure as high a stan-

dard of personal supervision as possible, classes are kept small in numbers. Twenty-five is the usual maximum limit. In many cases the numbers are fewer, and only in one or two are there more. . . ."

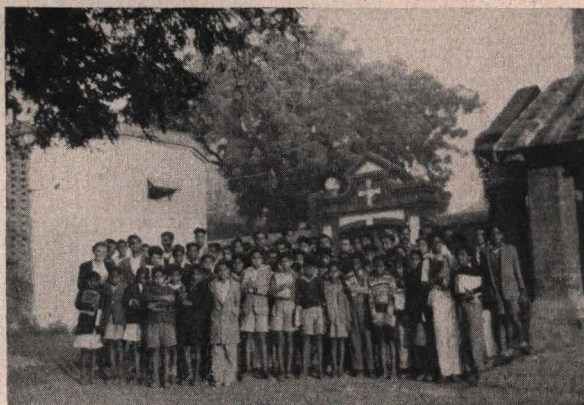
Reference is made in the syllabus to games, athletics and scouting as forming important parts of the school's activities. Under the section on School Terms we read "No holidays for non-Christian festivals are given." There is a section on discipline and finally a mention of the hostels.

"The Cambridge and Baptist Missions each run a boarding house in connection with the school. The hostel buildings include bedrooms, dining-rooms, dispensaries and a sick room. Each hostel has its own chapel, whose prayers are held daily. By mutual arrangement Anglican boys are admitted only to the Cambridge hostel, and non-Anglican boys only to the Baptist hostel."

WHAT of the present? Certainly many important changes have taken place in India and in Delhi since the foundation of the school. Some of these changes have inevitably influenced the running of the school, but the aims and ideals are still the same.

There is a great need and wonderful scope for such a school as ours in free India. We are still able to exercise our influence on the life of the country.

During the Jubilee Celebrations Dr. N. A. Banerjee, Director of Education in Delhi, complimented the staff on the emphasis laid on character building. Time and again leaders of Free India stress the need for disciplined men and women of sterling character, honesty and integrity who are willing to work hard for the good of society. They call



*Group of Boarders at the Stephen Thomas Hostel with Mrs. Morgan in front of the School Chapel*



out for people on whom they can depend. Often responsible officials testify to the fact that our school does stand quite definitely for these qualities. The Assistant Director of Education, during the course of conversation, once said to me that Christian missions have always been pioneers in the realm of good education and were still expected to lead the way. Parents, Christian and non-Christian, know what our school stands for, and there is always a long waiting list for admissions.



*Rev. Samuel Victor (Principal)*

**T**HE school has grown in many ways since its foundation. It has grown in status and in numbers.

At the foundation the school provided primary and middle-school education. Then another department was added to make it a high school, and now it is a Higher Secondary School in which the final examination is of a higher standard than the general certificate. It is comparable to a secondary grammar school in this country; students of a Higher Secondary School cannot sit for the equivalent of the General Certificate of Education. They must all sit the Higher Examination. Last year our first batch sat this examination. Fifteen sat and fourteen passed, two being awarded distinction in mathematics.

In "*A Report of the Progress of the School during the years 1931, 1932 and 1933*," issued on the occasion of the fourth annual sports day, December 16th, 1933, we find the statement, "Our numbers have also increased substantially and now stand at 220."

This suggests that this should be regarded as the absolute maximum. Since then the numbers have reached the neighbourhood of 550. This is due to increasing demand for good education and also to the great influx of refugees into Delhi in the years following partition, when the population of Delhi was increased by 350,000. This put a great strain on all existing institutions. The number of staff members has been increased, new class sections introduced, and new classrooms added. Even so, the maximum in each class has been higher than it was ever intended to be. Now that new schools are being built for refugees, the governing body of the school is very anxious that every effort should be made to keep our numbers within a limit that will enable us to maintain a high standard and fulfil the aims and ideals set out by the founders.

**T**HE influx of refugees has also meant that the percentage of non-Christian boys is higher than was intended. As long as the essentially Christian character of the school is preserved this is not altogether an evil thing. It means that a great number of non-Christian boys come under the influence of Christian instruction and the Christian atmosphere of the school. They attend morning prayers, which are held daily, and are definitely Christian. Many of them score high marks in Scripture tests, and show real interest. Boys of

Christian families are constantly reminded of their duty and privilege to "preach Christ" on all possible occasions, at work and at play. Recently I was watching our hockey team playing in the finals of the Delhi Inter-School Tournament. An Indian gentleman who was standing by and who was a complete stranger to me, remarked on the clean game played by our boys and asked if they belonged to a Christian school.

The increase in the percentage of non-Christian boys means that we do now observe the main non-Christian festivals as school holidays. There is no government rule forbidding the observing of Christian festivals, but the school holidays are shorter at Christmas and Easter. This may not be altogether bad either. In my letter to parents and guardians of our hostel boys, Christmas, 1949, I referred to the danger of regarding holidays and holy days as synonymous, and suggested that the shorter holidays might help us to concentrate on the meaning and significance of the "holy days" and remind us that the spirit of these days should be with us throughout the year on work-day and holiday.

One thing has dropped out of the picture since the above prospectus was published, and all who have the interest of the school at heart are very grieved about this. Carpentry and handwork are no longer part of the curriculum. These were dropped when materials could not be obtained during the war years. The governing body has expressed that these should be re-started, perhaps as hobbies to begin with, and later as part of the curriculum if this proves possible. There is much talk in India to-day about "basic education," with emphasis on agriculture and crafts that will benefit the majority of boys and help in the development of life in rural India. When I think of this I am reminded of the Assistant Director of



Education, referred to above. At least we should encourage this trend in educational thinking.

WE have been treating the school as a whole, and space does not allow us to deal with the invaluable work done through the hostels in building up a strong church in India. This is one of our priority tasks. All boarders come from Christian families. Many of them come from surrounding villages and are very poor. If it were not for our hostels and system of scholarships, secondary education would be denied to them. Through the Sunday School, Christian Endeavour Society and other such contacts we exercise great influence on the future leaders of the Church in India.

To-day old boys of our school and hostels are working as Indian missionaries, evangelists, pastors and teachers. Our present principal, the Rev. Samuel Victor, M.A., B.T. (the son of the Rev. Khali Ram, one of our mission workers), is an

old boy of the hostel. I have met many who made his acquaintance last year and who have spoken very highly of him. Of twenty members of the staff nineteen are Indian and only two are non-Christian. Some of them, too, are old boys of the school and hostels. Of the non-Christian scholars some became inquirers, and many who hold important offices are influenced by the spirit of Christianity to no small degree.

There were ten baptisms at the Central Baptist Church, Delhi, on Easter Sunday of the year. One was a hostel boy who is the son of a recent convert from Islam.

What of the future? We seek your prayers and support in every way. Pray that through the work of the school and hostels more of our Indian brethren will yield to the influence of the Holy Spirit Who has done such mighty deeds throughout the ages and seeks to work mightily in the life of the Church in every land to-day.

# With the Sailors at Hong Kong

By R. H. P. DART

IN a former article I wrote about our sailors in the Navy and their life at sea and in port.

I mentioned their feelings of loneliness at times. Especially is this the case for many of our Christian lads. Often they would have the feeling of being as a solitary soul amidst an alien race, notwithstanding the fact that they were serving with their fellow countrymen. It is quite true to add to this, that it is at times this very feeling of loneliness which may drive men and women to the place where they feel they are alone with God. This is a very different proposition of course, and a very salutary one for all Christians to experience at one time or another during their lifetime. Only a few days ago I had a letter from one such lonely sailor, extracts from which I think are worth quoting below.

"I am having a glorious time here in Singapore. First, you may have heard of Derek's conversion. He accepted Christ on board this ship on the night of my first birthday of being saved. God truly blessed me in giving me power to convince him of his need of a Saviour, and I know this is only the beginning. I do want to serve the Lord with all my heart and mind and soul. I have had a great time at Bethesda Chapel, and also at the Sandes Soldiers' Home, where I had lots of time, too, for swimming and tennis. It was there that I met a

soldier from Hong Kong, David Taylor, who used to frequent Kowloon Y.M.C.A. and knows you very well. I spent the whole of Good Friday with David. I pray that God will richly bless you in your work and witness amongst the Service men. It is a grand thing that we now have three Christian sailors all belonging to the Floating Christian Endeavour."

THREE months ago this same lad was alone in his Christian witness on board his ship, but God has used him in a wonderful way to win these two others in this short time. It is worth noticing his boldness too where he states his conviction "that this is only the beginning." This is a bold statement, but it is made in all humility of mind, and I believe that this will be the experience of our young sailor friend. This leads me on to speak of another youngster, about the same age, nineteen or twenty years old. This is a youngster from the army, one of my many soldier lads, who has been in this colony about fifteen months, and sails for home to-morrow. He is not an articulate lad by any stretch of the imagination, but we have often had quiet chats in this room about sport, recreation, and last but not least also on religion and Christianity in particular. It is only in the past six to seven months that he has shown any religious awakening or interest, in his first eight or nine



months here he was never at church. Feeling his need to show how his thinking had changed, and not being able to express himself verbally, on his own volition he wrote out the following statement on his present state of belief and attitude towards Christianity. This statement, at least to me, shows how deep and sincere has been his thinking in these last few months :—

“I believe in God the Almighty, maker of all men, who made the beautiful blue skies and the wonderful starry nights. He gave us the beautiful fields to walk on, the lovely green grass and pretty flowers. We are foolishly at war blowing up his beautiful fields, leaving desolate and making people homeless.

“He told us that we should love one another, and we read also ‘that God so loved the world that He gave His only begotten Son, that we should not perish, but have everlasting life.’

“God made the best things in life free, so everyone could enjoy them, but we still often let Him down. We lie, are greedy and there are many other things about us which must cause Him pain.

“Jesus Christ came upon the earth to save sinners, and died so that our sins may be forgiven.

“He was tempted and tested and tried many times, just the same as we are, but He never sinned once. He was offered all the world once, but He did not give in. If people only would try to live like He did, then there would not be all this trouble of war and hate. If we only would give more thought to others instead of to ourselves, and try to love our enemies instead of hating them, as our Saviour wants us to do. It is very hard to love someone you dislike, but disliking people gets you nowhere and only ends in hardening your own heart. What is the nicer thing to see, a dog all dirty and starving lying in the gutter, or a dog that is well fed, bathed and properly looked after?

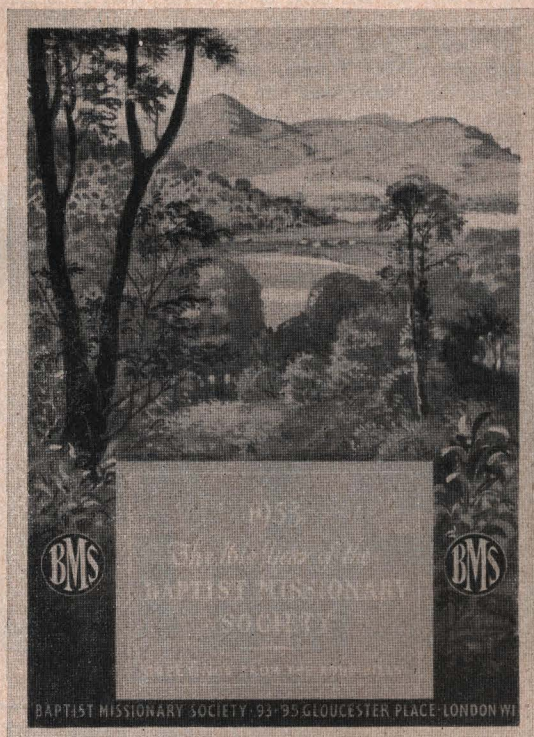
“The loveliest and nicest things in life are only done by people who love, and God is the source and fountain of all love. Although we often fail, we must keep on trying to do what He wishes, and one of those things is to love our enemies. Although they persecuted and mocked Him and in the end He was crucified, yet He was able to utter great words of forgiveness which could only come from His wonderful love: *Forgive them, Father, for they know not what they do.*”

ONE of the things that I have noticed about several soldiers is their shyness in expression by word of mouth, but their willingness to reproduce their feelings in writing. Very often this is done by way of poetry. I have a very good soldier friend who returned from Korea some months ago, and he has shown me his prayers which he expressed on the battlefield by writing in a poetical form. Another good corporal friend of mine in one of the camps near here, is constantly writing out his religious feelings by way of poetry. This perhaps is a little angle to the life of a soldier which does not easily come into prominence. I shall be very glad if any and all who may read this article will stop long enough to breathe a prayer for all these young lads in uniform, not only British, but American, French, Belgians and others who pass this way and often call here at the Y.M.C.A.

## Prayer Calendar, 1953

THE Prayer Calendar for next year is now available. The attractive picture, in two colours, is of the country surrounding Udayagiri in the Kond Hills. On each leaf of the book is a text for the week and topics for prayer each day, so that the work and workers in all our fields and at home can be remembered during the year.

The price is still the same—2s. 6d. (postage 3d.)—and orders will be accepted by your church missionary secretary or by the V.E.D. Bookroom, 93, Gloucester Place, London, W.1.





# FROM FAR AND NEAR

## The Thrill of the First Service

MR. AND MRS. WEBB write from Ntondo :

Last week we had the thrill of conducting a service entirely on our own without assistance from our white colleagues. The occasion was a village meeting organized as part of the Holy Week celebrations and we were taking the meeting arranged for three of the districts of Bolobo, namely "Grenfell", "Landasi" and "Jerusalem".

At 4.30 p.m. on the Thursday afternoon, Mawakola, one of the deacons of the church, called for us and we set off to the venue of the service. The service was arranged in an empty fence adjacent to the house of the Deputy Chief who, by the way, is a very reliable and enthusiastic Church member. When we arrived we saw that three chairs had been arranged under a Mango Tree and about fifty chairs placed around them in the form of a semi-circle. A few members of the congregation were already waiting for us and within a minute or two many more turned up, the men occupying the seats whilst the women brought their own stools and sat on the left-hand side—that is, our right—in one group segregated from the men, in all about twenty-five men and sixty women, not counting the many children. This is a tribal custom dating back many hundreds of years and when one speaks to the natives of the right side one refers to the side of the men and similarly the left side is the side of the women.

The service was very similar in arrangement to the kind of service we are used to at home, and even the hymns were all familiar, for we started with *What a friend we have in Jesus*, followed by *Man of Sorrows* and finishing with *When I survey the wondrous Cross*. The attitude of the people was one of reverence and devotion and they did really worship with us; even the wee babies were comparatively quiet.

At the conclusion we chatted with many of the congregation, shaking hands with as many as we could, and as we wandered home through the village we were introduced to many of the people by Mawakola.

We reached home feeling elated and thankful that we had been able to witness to God in this small way, thrilled that our first venture alone had been a success and eagerly anticipating the next meeting which will be very soon.

## New Problems in the Lushai Hills

MR. D. SCOTT WELLS writes :

In the days of the British Government, missionaries of only the Welsh Presbyterian Mission were allowed by the Government to reside in the North Lushai Hills and missionaries of only the Baptist Mission were allowed to reside in the South Lushai Hills. With the coming of Independence these restrictions with regard to the missionaries of other Societies are no longer in operation. There are now Roman Catholic, Salvation Army and Seventh-Day Adventist missionaries residing in Aijal; and missionaries of the United Pentecostal Church also visit the Lushai Hills. When I went to the village of Pukpui on Easter Sunday I met there two Seventh-Day Adventist missionaries from America who were spending Easter in that village.

These other Missions are prepared to spend large sums of money on educational facilities for the Lushais. The Lushais have a very great desire for education and if we reduce our contribution for educational work it will mean that the Lushais will turn in larger numbers to the Roman Catholics and Seventh-Day Adventists, who are ready to meet the need. Both these bodies obtained a foothold in the South Lushai Hills by giving scholarships to Lushais to study in their schools in Shillong and elsewhere.

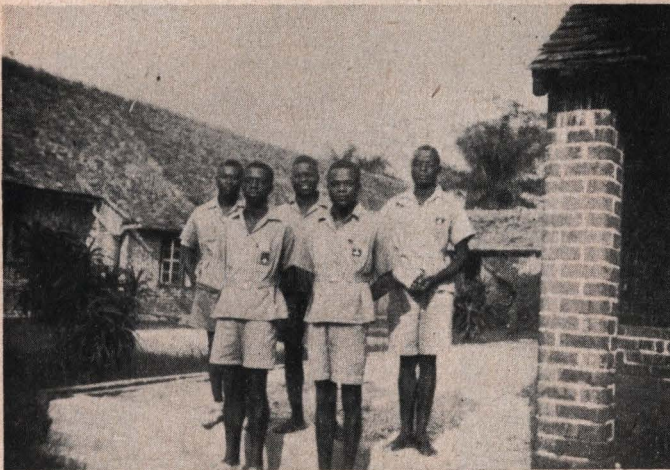
## Yakusu School for Infirmiers

DR. STANLEY G. BROWNE writes :

We have just received, by canoe-post, a letter that has brought encouragement and gratitude.

One of the Yakusu pastors tells us of a movement of grace in the hearts of many who have grown cold. Another *infirmier* was appointed to the local dispensary—a Yakusu-trained lad whose history has not been without its waywardnesses and failures.

"Thanks be to God," writes Pastor Apaka Daniele, "because of the work of Lofemba, who has joined with me in helping to arouse those who have dropped off to sleep in Satan's arms. Thanks to the helping hand of Lofemba, many many people are now earnestly seeking the Kingdom of God."



*Infirmiers in training at Yakusu Hospital*

Cover Picture : The Great Wall of China



## Babes in Christ

**M**R. AND MRS. J. VICCARS write from Bolobo :  
“Continuing the policy of encouraging our people to build their own churches, we are happy to report that two churches are now almost complete, one more has the walls erected, three more have sites marked out, and many people are saving and giving to erect a church in a way we find most encouraging.

“Let someone say, ‘They are better than we are : we shall soon have missionaries from there coming to heathen England,’ then we need to add that the spiritual life of the Church makes slower progress. The first Sunday in March was a sad day for us : seventeen baptisms to record; eighteen members disciplined for adultery ; accusation of witchcraft, fighting, and polygamy. In the future the Congo Church will have its individual contribution to make to the life and witness of the Universal Church, but it has hardly started contributing yet.”

## Medical Work at Wathen

**M**ISS MURIEL JENNINGS writes :  
The medical work continues to be rewarding. It is always a happy experience to see those who arrive in pain or weakness come one day with a smile to say they are better and wish to go home. Sometimes they do this before we think they are ready for the long walk over the hills, but we remember having noticed that the enamel bowl they brought full of manioc flour, peanuts, palm-nuts, bananas, and perhaps a dried fish or two, is empty, so we let them go. Sometimes we have to send a patient straight on to the Government hospital a few miles away, as when a woman walked in from a distant village in terrible pain from an obstruction, or when a little boy from the same village was brought in by his mother some weeks after a fall from a tree had broken some ribs and injured his lungs. He was quite emaciated and while we were waiting for the ambulance he asked for something to eat. He drank the milk but the bread he broke in half and handed back a piece for his brother. This brave little boy died, but of course not all the patients who come in are in such a desperate plight.

## A Baptismal Service in Orissa

**R**AYMOND LEWIS writes :  
As the village tank (the pond where people wash and get their water) was very small, the Christians had decided to go to the next village. This had an added advantage in that the people there were beginning to take an interest in Christianity, so here was a chance to witness to them. Off we set across the open country, with the band and a large saffron flag bearing a white cross at our head. The band consisted of men and boys who sang and danced continuously to the rhythm of the drum and cymbals, turning round and round and waving their arms in the air. The women assisted in announcing our arrival to the villagers by letting out a high-pitched warbling note as we drew near.



*Mr. and Mrs. E. D. Howells, of the Angola Evangelical Mission, who return to Ambrizete as B.M.S. missionaries*

The procession skirted the houses of the scheduled castes (the old “outcastes”) and then past the shelter where the Hindu scriptures are read, and the holy tree from which a leaf is taken and eaten after bathing.

The baptismal service was very simple but most impressive. The setting inevitably turned our thoughts back two thousand years to the Jordan. The two kinds of washing set us thinking too. The outward washing of the body which the tank had witnessed so often and this new thing : the divinely ordained symbol of the washing of the soul from sin, the miracle which Christ had performed in those now testifying to their faith in Him as their Saviour and Lord. After a hymn and prayer the pastor of the district, an Indian, of course, walked out until he was waist deep in the water, and the candidates followed, husband and wife going together and being baptized one after the other. On the bank Hindus gathered to watch, and it must have meant a great deal for those new converts to take their stand and break away from the religion of their neighbours.

After we had returned and eaten, the service of worship was held in a pandal, a leafy shelter erected especially as there is no church building there. Mr. Weller conducted it, using flannelgraph to tell the story of the builders on the rock and on the sand. The children and some others left and we gathered round the Lord's Table. What did it matter that the Table consisted of a tin box resting on a bamboo stand and that the plate and cup were of tin when the Lord Himself was there ? What did it matter if one did not know the language when the symbols of our Saviour's Body and Blood spoke so unmistakably ? As we renewed our faith in Him, Indian, American and English were one.



# Fellowship in Prayer

Based on the Prayer Calendar

*October 5-11.*—In Orissa there are now wonderful opportunities for the proclamation of the Gospel by word and witness. Remember in your prayers the work at Balangir, evangelistic, educational and pastoral, and the work at Russelkonda, Sambalpur, Angul and Gopalpur, now supervised by Indian helpers. Pray for the Utkal Central Church Council, which is responsible with the Society for the oversight of the work in Orissa, and for the success of the co-operative work done with the missionaries of the American *Disciples of Christ*.

*October 12-18.*—The work in Portuguese Congo has its own peculiar problems and difficulties, some of which arise from the power and influence of the Roman Catholic missions there. Our work is centred in San Salvador (the first Congo station), Quibocolo and Bembe. Pray for those engaged in evangelistic, pastoral, educational and medical work in these places.

*October 19-25.*—This week remember the work at the Training Institute at Quibocolo and the work done in the villages around the station. The Society has recently undertaken responsibility for the work of the Angola Evangelical Mission with its stations at Cabinda, Quimpondo and Ambrizete, and its activities in the surrounding villages. Pray for this work and those in charge of it.

*October 26-November 1.*—This is Gift and Self-Denial Week. Let us examine ourselves. Are we giving to God what we ought? What does He ask of us in money, time, talents? Are we really living in the spirit of self-denial as revealed in the work of our Lord Jesus Christ? Pray that there may be an ungrudging and generous response to the appeal for gifts for the maintenance of our work.

## MISSIONARY RECORD

### Arrivals

5th August, Mrs. C. A. Couldridge and two children, from Léopoldville.  
6th August, Rev. J. and Mrs. Davidson, from Brussels.

### Departure

2nd August, Mr J. D. Knight, for Léopoldville.

### Marriages

19th July, at Dereham Road, Norwich, Mr. Jack Owen Wilde, to Miss Mary Dorothy Wheeler, missionaries designate for India.

30th July, at Kingsgate Chapel, Holborn, Rev. J. C. Rendall to Mrs. Ethel M. Lush (both members of the General Committee).

### Deaths

23rd July, at Orpington, Rev. J. Ireland Hasler (India Mission, 1892-1934).

6th August, at Leigh-on-Sea, Rev. W. Wooding (Congo Mission, 1899-1917; Congo Bible Translation work, 1917-1925).

## ACKNOWLEDGMENTS

(To 8th August, 1952)

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

*General Fund* : Anonymous, 7s. 4d. ; Mr. R. Guest, "For God's Work Overseas," £5 ; Miss J. E. Ajax, 7s. 6d. ; Anonymous—Toward Expenses, £2 ; Mr. M. M. Brown, £1 ; God's Steward, 15s.

*Medical Fund* : In Memory of Miss D. A. Gairns, £7 os. 9d.

*Deficit Fund* : Anonymous, £3 ; "Unto Him—Sidecup," £10 ; "In Memory of E. W. P.," £5 ; W. B. C.—M/Cr., £2 2s. ; D. M. B., £1 ; L. W., £5 ; "Kent," £2 10s. ; Anonymous, £5 ; Mrs. G. Payne, £5 ; Kaffa, £5 ; Two Friends in Crowborough, £1.

### Legacies

THE following legacies have been gratefully received in recent months :—

			£	s.	d.
June	17th.	Mrs. A. Newman .. ..	25	0	0
	18th.	Miss A. J. Stow (Medical, £443 9s. 7d.) .. ..	886	19	2
		Miss Mary King .. ..	799	12	4
July	20th.	B.T.U., Witherden .. ..	405	4	1
	21st.	Mr. Alfred Lofts .. ..	100	0	0
	1st.	Mrs. C. Chanin .. ..	20	0	0
	14th.	Mr. George Sim's Trust .. ..	500	0	0
	16th.	Mrs. N. N. Undery .. ..	25	0	0
	19th.	Miss F. E. Pittard .. ..	50	0	0
	25th.	Miss M. A. Lambert .. ..	10	0	0
	31st.	Miss M. M. Cross .. ..	100	0	0

## THE BAPTIST MISSIONARY SOCIETY

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# MISSIONARY HERALD

NOVEMBER 1952 · PRICE FOURPENCE



THE FIELD IS



THE WORLD



# The Man Who Was Never Still

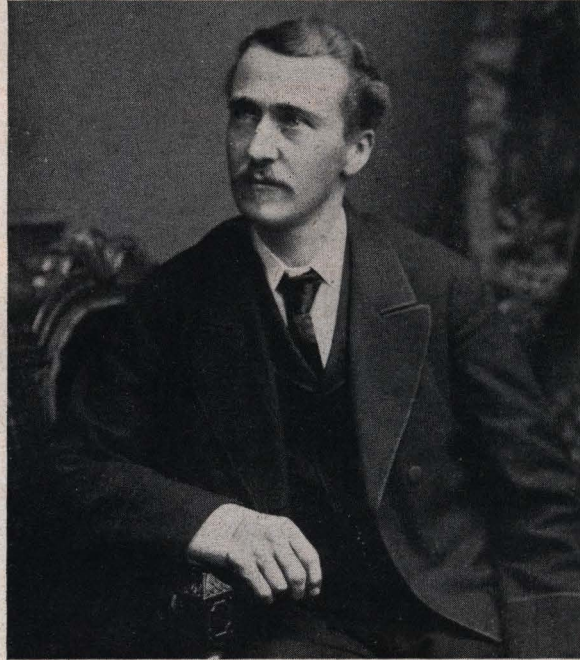
WE celebrate this month the centenary of the birth of Thomas James Comber, pioneer missionary on the Congo. His term of service was a short one—no longer than nine years: his life was brief—he died at the age of thirty-four. Yet his name will live on in the annals of Church History.

After training at Regent's Park College and a year spent in the study of medicine and surgery, he sailed for Africa in 1876 to work among the Cameroons. His first station was at Victoria where he soon began to exercise that influence over the natives which in his later career was so prominent a feature in his character, and which so largely contributed to his success. From here he made several journeys of exploration into the hinterland and gathered valuable information which was afterwards to prove so useful. He was convinced that if success and progress in mission work were to be obtained, then the work must be with the simple native Africans who had not been influenced by the evil example set by many Europeans on the coast.

IT was natural, therefore, that when the Society accepted a gift of £1,000 from Mr. Robert Arthington, of Leeds, on condition that it undertook to send missionaries to the Congo, Thomas Comber was thought of. He and George Grenfell were sent to San Salvador, not to settle there but to find a base of operations for work on the Upper Congo river. After this preliminary journey he returned to England to put the result of his researches before the Home Committee and to confer with them about the future work of the mission. An appeal was made for volunteers to assist him and Grenfell: and W. Holman Bentley, H. Crudginton and Comber's old

friend and fellow Sunday School teacher, John Hartland, responded. While in England Comber read a paper on his explorations before the Royal Geographical Society; and he got married to the daughter of his old Sunday School teacher.

At the large valedictory service Mr. Tritton, treasurer of the Society, in the course of his address said, "Disappointments may await our brethren and ourselves, and trials neither few nor small. Africa has had her martyrs. She may have them again. There are graves of the saints in Africa. More such may be opened yet."



*Thomas James Comber*

NEITHER speaker nor hearers realized then how prophetic were these words. It is hard now to imagine the perils and dangers of travel to and life in Congo seventy years ago. Not many days after the missionaries settled at San Salvador, Mrs. Comber died of meningitis. Shortly afterwards, as they were approaching Banzu Makuta the cry

was raised, "Fetch the guns; kill the white men!" The missionaries had to flee for their lives; and Comber was shot in the middle of the back.

Fortunately, as a result of skilful attention, he recovered. But it was not long before he was stricken down by a serious attack of fever. In his illness he wrote back home: "I cannot tell you how disappointing this is to me, but I am becoming a sort of Christian fatalist, and about all such things I say, 'It is all ordered, all inevitable, all God's will, and therefore, all for the best'."

In due course, however, five stations were established and missionary work began in real earnest; reinforcements arrived from England; under the direction of Grenfell a steam launch was carried in sections to the Pool and



reconstructed there ; and everything promised well. But it was not long before three of his colleagues, including John Hartland and two engineers, died of fever.

He was able to return to London in 1885 for a short furlough, but throughout the whole of the time he was exceedingly busy. He read a second paper to the Royal Geographical Society, met publicly Henry M. Stanley, the great explorer, and wrote a manual for the use of missionaries.

OTHER sorrows were yet in store for him. He was soon to hear of the death of his sister who was then a missionary at Victoria, and of another friend and colleague in the Congo mission. The great consolation was that in spite of all these tragedies the work of the mission was steadily progressing. Twenty-five boys had been induced to come and live with him ; his medical work was telling, and the people were willing to hear the Gospel. There was a period of eight months without any death, the only disaster being that of a fire at Stanley Pool, but the home churches responded quickly to the need for replacements and £4,000 was raised in fifty days without any special appeal. And shortly after this incident there came news of a great religious awakening at San Salvador and Banza Manteka. "The work is clearly of our God," he wrote home, "and He Himself is touching the hearts of the people. The Congo was never so full of promise as to-day. No one can study its long history without seeing most clearly the overruling hand of God." Soon after this he had to attend further victims of fever, and his own health gave way under the strain. For eight years he had laboured unceasingly. The natives called him *Vianza-Vianza*, which being interpreted is, *the one who is never still*. And he had been subject to mental and physical stress beyond human endurance. The only hope of saving his life was a sea voyage. But it was too late. On the 27th June, 1887, he passed peacefully into his Master's presence in a ship anchored off Loanga. His body was buried on the shore by the graves of

his former colleagues. He had endured hardships, experienced great sorrows, and given his life for his Saviour. H. M. Stanley said of him, "Wherever your Comber went, there was life and activity. Again and again as I looked at him he reminded me of the young man with the banner on which was the word *Excelsior*." Mantu, the first Christian convert in Congo, wrote, "Oh dear ! When I think of him it make me very grieved, how kind he had been to me, kind as a father would be to his sons. He left his beautiful home and his friends in England, and came out to our bad country for our sake to help us love and serve our Saviour, Jesus. I cannot tell you what sorrow I feel when I think I no longer hear my dear master's voice on earth, though I know he has gone to heaven. God wanted him in heaven."

IN a letter to his brother Sidney, Comber once wrote concerning the tragic losses in life sustained by the mission : "Do people fancy we have made a mistake, and the Gospel is not to be preached in Central Africa ? Let them take a lesson from the Sudan. When Hicks Pasha and party are cut off, they only send out a bigger pasha and a bigger party. Gordon is coming out, we hear, in Stanley's place. We want some good men of Gordon's stamp, fearless and resolute, to whom death is not bitter, and whom trial and difficulty do not daunt. Men with unswerving purpose, who glory in hard, fast bonds of duty ; men to whom the Congo mission shall be the one thing in life—all absorbing, all engrossing, and who will be ready for any phase of its many-sided work. I wish I could stay out here till we had a great story to tell of the power of the cross of Christ in and over the hearts and lives of men ; but this is like the sunrise in our own country—slow and gradual, heralded by a slowly perceptible dawn."

On the occasion of this centenary we thank God for such faith and such courage. And we give thanks, too, that a great story can now be told of triumphs of the Cross in the villages along the banks of that great Congo river.

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## BAPTIST BOOK WEEK

16th-22nd NOVEMBER

THE Carey Kingsgate Press is once again holding a Baptist Book Week. The idea is that every Baptist shall in that week buy at least one book. The purpose of the week is to encourage all our people to read good books, and especially those which deal with Baptist History and Principles. The Manager of the

Press (address : 6, Southampton Row, London, W.C.1) will be pleased to send a list of Baptist books on application. And, of course, the Press can supply any books that are in print. The profit on all sales benefit the Baptist Union and the B.M.S. Don't forget : buy a book !



# A Visitor to Ceylon

By J. B. MIDDLEBROOK

## IV. Our Baptist Churches

### THE OPENING OF A NEW CHURCH

IT was a great disappointment to have to leave Ceylon before the opening celebrations of the Matale church recently described in the *Baptist Times* and the *MISSIONARY HERALD*. We had the joy of seeing the building in its final stages of erection with the workmen actually on the site. The Rev. Charles Elangasekera made a most enthusiastic guide and, in particular, I was thrilled to see that the stained-glass window represented that very portrayal of the Baptism of our Lord, the two originals of which are to be found respectively, the one in the Baptist Church House and the other in my own old church, New North Road, Huddersfield. One cannot forget in the town of Matale the presence of the shrines of religions other than Christianity: the Buddhist temple just a little way out where reputedly the Buddhist scriptures were set down; the Hindu temple with its distorted tangle of

divinities and the Moslem mosque clean and cool. Our new Baptist building in Matale is, therefore, in itself a witness amid contending faiths and in the true sense of the word it is "Protestant", protesting its beliefs by the very fact of its existence and in the presence of contrary conceptions of God.

### A ROUND OF VISITS

THERE were other churches too in which we had the privilege of worshipping; Moratuwa, for example, where in heat that could be leaned against we heard the Rev. Seth Stephens preach in Singhalese, with an occasional interpretative sentence in English, on "I am determined to know nothing among you save Christ and Him crucified." We attended divine services in the tiny church of Mahawela up in the mountains. At one service, the Rev. Charles Elangasekera preached most helpfully on "Enoch walked with God and was not," and at another the Rev. Stanley Pearce (forty-six years in Ceylon), with "Two at Parbar" (1 Chronicles xxvi, 18) as his intriguing text, appealed for evangelism among outsiders and stressed the value of lowly service. It was a particular joy to visit the site of the prospective new building of the Tamil church of Colombo, the site purchased by Ter-Jubilee money, and hear from the Rev. Sam M. Edward of excellent congregations in the old building and of a vigorous community life. At the attractive and spacious Cinnamon Gardens church I attended the memorial service of King George VI, an impressive service led by the Rev. W. M. P. Jayatunga, and on the following Sunday I saw the Rev. Colin Weller baptize three candidates, one of whom had been a Buddhist, and heard him preach on presenting one's body a living sacrifice.

### EVANGELISTIC URGES

AS a missionary officer (though strictly off duty) I naturally looked for signs of evangelistic effort, particularly in the light of reports from Ceylon, for a long time, of little or no advance in numbers. It was a real comfort and inspiration to find many evidences of growing zeal and deep heart-searching. I shall not forget conversations with the Rev. Tom Allen and his wife as, newly-arrived from China, they sought to address themselves to the evangelistic needs of their new field. There was the Rev. Colin Weller also,



*Singhalese Women off to Market*



with his chaplain experience in the East, organizing his open-air film-showing to which, at the splendidly-sited corner where his church is placed, crowds of all religions were drawn. There was the Rev. Daniel Weerasinghe and his concern for the setting free evangelically and for all church purposes of the layman with his powers of mind and his local opportunities. There were also the

teachers I met in our various schools: the Rev. W. M. P. Jayatunga in Carey College with his witness services for scholars; Miss Gadd, Colombo; Miss Curtis and Miss Moon, Ratnapura; Miss Blackaby and Miss Armond, Matale; and the Rev. H. S. L. B. Welagedera, manager of all our Schools. How inevitably conversation switched to evangelism and its opportunities and oppositions, its frustrations and its joys.

#### PARTNERSHIP IN THE CHURCH

**F**INALLY, by happy chance my month in Ceylon coincided with meetings of the Ceylon Baptist Council; the Ministers' Fraternal and the Missionaries' Quiet Day at Kottikawatte (where Miss Turney was doing language study).



*A scene in a Market in Ceylon*

What a privilege it was to listen in to a younger church as it sought in partnership with missionary brethren to meet the challenge of the times in the power of the Eternal Spirit. How moved I was to be given a place in the Fraternal of Singhalese and British pastors and how helpful I found the Quiet Day at Kottikawatte when the Rev. Tom Allen interpreted for us afresh our Saviour's words, "I am the Vine," and the Rev. Basil Jackson made penetrating comments on the new demands of missionary life in Ceylon.

Baptists of Ceylon are in good heart. They are sharing in discussions on union; they are also seeking again radical understanding of the faith itself; they are striving to launch themselves in utter obedience to the Spirit upon the evangelizing of their fellow-countrymen in a new day of freedom.

## Are Medical Missionaries Evangelists?

By STANLEY G. BROWNE, F.R.C.S.

**M**EDICAL missionaries, those "hyphenated hybrids" as someone has called them, have not infrequently to face fire coming from opposite quarters. An attack from one side seeks a chink in our armour with "You can't possibly

find time for evangelism"; while an insidious thrust from the opposite side suggests that "As a missionary, you can't expect to do *serious* medical work, can you?"

Look at a typical week in our life at Yakusu



Hospital. We meet for prayer at roll-call every morning at six, and have services in each ward and at the out-patient clinic. On Sunday afternoons, a dozen students visit surrounding villages with the Gospel; four teach in the Sunday School; half a dozen help the doctor in an evangelistic service in the men's main ward, while student midwives rally round the nursing sister in the women's ward.

ON Wednesday evenings, we have our Bible Study; this term we have had a series of studies in Christian and Protestant apologetics. On Friday mornings, all the students gather for a homiletics class. On Friday afternoons there is a prayer meeting for the staff and students, at which

prayer may be offered in a dozen different languages. Three hours later, the student midwives meet for a devotional meeting.

On Monday mornings, the white staff gather for prayer and fellowship. We have of recent months become increasingly conscious of the urgency of the task of commending the Gospel in all possible ways through the medical service at Yakusu and through the twenty-two dispensaries scattered throughout the district and manned by Yakusu men who are trained as Infirmiers and evangelists.

"Ah, then," someone says, "perhaps your medical work suffers." Some of us think that we work more efficiently and more effectively in time because we try to maintain touch with eternity.

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# The Work of the Missionary in the Agricultural Field

By DAVID J. STOCKLEY

"YOU'RE a farmer! What has that got to do with mission work?" The answer is "Just about everything."

Country or rural people are seldom fully understood, except by those who have lived and worked with them, and shared their life. Christian Missions in the main are working amongst rural people, but is their contribution complete? Have we tackled the problem of the "Daily Life" or "Starvation" yet?

It is a fact that in most of the countries where missionary societies are working, the vast majority of the populations are living on diets which are only one small step above starvation level. A crop failure due to weather or disease and pest can mean the starvation of millions of people in one season. This is so common an occurrence that it is seldom mentioned in our daily papers. It would make monotonous reading.

During crises relief work is undertaken by those who care, money is spent, food is given, and it is gone. We start all over again next time. No! our mission is not complete till we help them in the name of Christ to help themselves.

ONE is surprised that in the history of Christian mission work, which is a thrilling story of how the Gospel has been taken by means of preaching, healing and education, this direct

method through agriculture has been almost completely ignored.

The establishment of the Church of Christ in many lands is greatly hampered by ignorance, disease, starvation and sin. These are so interwoven that they are inseparable. Our concern is mainly with starvation. It is not proposed to



*Threshing Rice in an Indian Field*



start farming with imported machinery, stock and capital, though there is room for this. Nor is this the beginning of a move to exploit Indian soil, climate and labour for commercial gain. No! the agricultural missionary's task is to preach Christ and Him crucified, by word of mouth, by life and example, and to help the peasant farmer, *if he will be helped*, in every day problems peculiar to him in his village and agricultural surroundings.

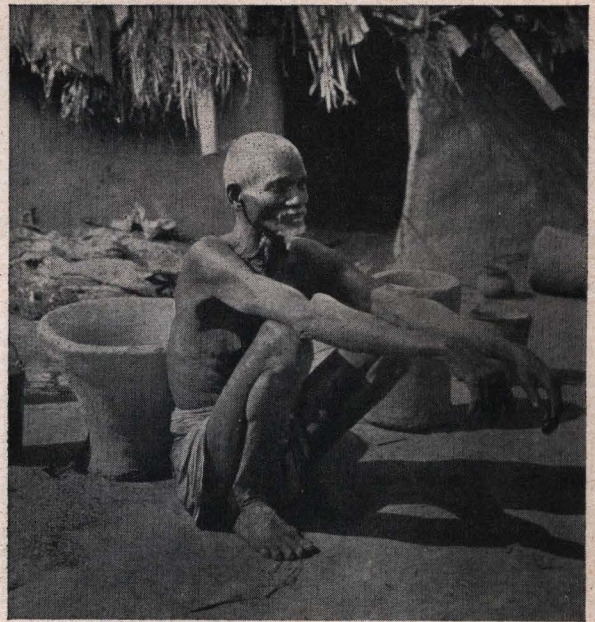
It would be unwise to set up an institution to train young Indian men and women in scientific agriculture; this is the task of their own governments. The agricultural missionary can best work if he is living in a village, knowing the people and being known by them, sharing as much as possible in their whole life, at work in the fields, in the village, in leisure hours and home life.

It will be a great help to obtain a plot of land to grow one's own food and to try out new crops and crop varieties, and such fertilizing substances as may be available locally.

**I**N the world to-day there is no shortage of knowledge. There is an answer somewhere to practically all the peasant farmer's agricultural problems. These answers are to be found in scientific and agricultural journals tucked away in reference libraries, for the information of the learned. How can this help? The man is illiterate, the high-sounding terms are foreign language to him, and most of us!

There is a need for men and women to live in the situation, so as to become aware of its needs, then to take the available knowledge and translate it into terms and practices even the simplest farmer can understand and follow. The missionary must lead, never command. To do this men and women are required who will love the peasant, and persevere in the work with patience and courage, in the face of distrust, hostility or complete apathy, and in a strange climate with different food, new language and hard living conditions, for Christ's sake.

Of course, before any real work can be done, the language and local farming methods must be learnt. The Indian farmer has his own way of going about his work; these ways have been firmly established through centuries of practice, religion and superstition. One has to find out why certain operations are carried out—can they be improved? Would a different but simple implement help? Are there better varieties of seed he might use? In most districts there are pests and diseases attacking crops and stock. These will have to be diagnosed and cures and prevention obtained or discovered.



*A Poor Farmer outside his hut at Patna*

Other possibilities such as the forming of Co-operative Societies amongst the farmers for buying good seed and simple implements, which in their poverty they could not afford alone. Co-operative Societies have in the past been started by missionaries and others, but in most cases they failed owing to the farmers' distrust of one another concerning money matters, and the lack of proper supervision in the early stages. Young Farmers' Clubs for the younger generation, Women's Institutes for the women, village industries and the teaching of Agriculture in the local Mission school are other ideas.

**M**OST important of all is that we, by the grace of God, have a real knowledge of the saving power of Jesus Christ and the great work of redemption He accomplished at Calvary. This is Good News for all men. The agricultural missionary had no other motive for going overseas than to be a carrier of this Gospel of Christ, therefore only men and women who themselves have heard the news, who have met Jesus Christ and have had their lives and hearts changed by Him, who know Him as Saviour and Lord and have been called by Him to do this work, can go.

**TO OUR VILLAGE AND RURAL CHURCHES; TO CHRISTIAN FARMERS AND AGRICULTURALISTS!** This concerns you! It is you who have the experience, knowledge and understanding needed to see this work through. As the Baptist Missionary Society  
(Continued on page 175)



# FOR SERVICE OVERSEAS

Portraits of missionaries who have recently gone forth in response  
to Christ's call and on our behalf

## TO INDIA AND PAKISTAN



*Mr. and Mrs. E. McDade  
Delhi*



*Dr. Barbara Gray  
Bhiwani*



*Miss A. E. Sorrell  
Berhampur, Orissa*



*Mrs. Outlaw  
Sambalpur, Orissa*



*Rev. Norman Outlaw  
Sambalpur, Orissa*



*Rev. G. P. R. Prosser  
Baraut, North India*



*Miss I. Thomson  
Cuttack, Orissa*



*Dr. Joan Pears  
Berhampur, Orissa*



*Mr. David Stockley  
Barisal, Bengal,  
Pakistan*



*Miss W. Joyce Beale  
Dinajpur, Bengal,  
Pakistan*



*Miss O. Humphries  
Barisal, Bengal,  
Pakistan*





*Rev. J. O. Wilde  
Dacca, Bengal, Pakistan*



*Mrs. J. O. Wilde  
Dacca, Bengal, Pakistan*



*Mr. Raymond Preston  
Dinajpur, Bengal, Pakistan*

## TO THE CONGO



*Miss Helen Davis  
Wathen,  
Belgian Congo*



*Rev. I. R. Secrett  
Kimpese,  
Belgian Congo*



*Dr. Pamela Garside  
Bolobo,  
Belgian Congo*



*Rev. J. Garside  
Bolobo,  
Belgian Congo*



*Rev. G. B. Merricks  
San Salvador,  
Angola*



*Dr. Michael Spencer  
Yakusu,  
Belgian Congo*



*Dr. James Burton, Mrs. Burton and children  
Ntongo,  
Belgian Congo*



*Mr. J. D. Knight  
Léopoldville,  
Belgian Congo*



*Miss Violette Mason,  
Yakusu,  
Belgian Congo*



# What of the Church in China?

By JAMES SUTTON

**H**OW are things with the Church of Christ in China? Will the Church be able to survive this time of testing? In some form or other these questions occur and recur in conversation as a China deputation missionary travels about. They express the real concern felt by Christians in this country for their brethren in China at this time. There is no pat or easy answer to such questions.

What is quite certain is that the Church faces many and great difficulties. It is having to live and witness in the midst of a revolution. Since October 1949, when the Communists came to power, and the "People's Republic of China" was set up, radical new policies aimed at the achievement of a Communist state have been worked out. These policies are based squarely on the philosophy of atheistic materialism, and as such are opposed to all religions, and to Christianity in particular. This is because Christianity is linked historically through the missionary societies with the Western nations, and at present the new regime is completely at odds with the West, dubbing us all alike as "Imperialistic aggressors"! The churches are thus under a cloud of suspicion, and this adds to the difficulties already there through the widespread teaching of atheistic materialism.

We need also to remember that Christians in China are still relatively few in number, and widely scattered over a vast area. They are not only isolated from fellowship with the world Church, they are also under great internal political pressures. These pressures are aimed at getting Christians to compromise, it may be trying to get them to admit to Communist charges that the churches have been the tools of so-called "Western Imperialist" nations. Or it may be getting them to water down the distinctive Christian message so as to make it fit in with Communist belief and practice. Both of these roads lead to the distortion of the truth, and put the Church into the position of being one more mouthpiece of propaganda.

Then there is the fact that the area in which the Church is free to witness is a very narrow one, for while the services of the Church can be maintained, no outside evangelism is possible. You have only to think of this in terms of our own freedom to see the handicap. Imagine that we were no longer able to have services over the radio, unable to witness to Christ openly in our hospitals, schools, universities, factories, or in the open air, and that

we were no longer able to express a Christian viewpoint in relation to the home and foreign policies of our own and other governments, if this meant criticism of any kind! This is their plight.

Nor must we forget that over large areas of China, in many thousands of smaller towns and villages, there is still no witness at all to our Lord Jesus Christ. Thus the present difficulties not only hinder the Church, but do much to hinder those millions who need the Gospel from the chance of hearing and accepting it.

**W**HEN we think of the Church in the midst of all these difficulties, and attempt to assess its chances of survival and future prospects, we do not, however, think of it in merely human terms. For we know that the Living Christ, the Lord, Who loved the Church and gave Himself for it, is with His people there. We have seen Him at work, in hearts and lives, and in congregations, and these memories of His power and love seen in the Church encourage us to believe that the work of the Church will go on. Let us think of some recent examples of Christ at work in His Church there.

The first is the story of a country church in North China, and is told by a member himself. The work began when a mission established a church there, and sent a pastor to live. But as the life there was too hard and bitter he left and did not return. Sunday followed Sunday with no service and the members were grieved. They knew that the church was the Lord's, and felt that they should unite for worship, so they elected one of their members, a Mr. Way, who was an enthusiastic Christian, as their leader. An independent farmer with an acre of land, he said when they asked him, "We all know that having no worship is wrong—all right—I'll do it!" Guerrilla bands were operating in the area, robbers abounded, there was no peace, yet through it all Sunday worship was maintained. Then in the winter of 1947, the area was "liberated" and the district settled. But just as they thought of reviving the church the "liberation" troops occupied the building. So they used Mr. Way's home for worship, and numbers gradually increased. The church met under the shade of the trees in Mr. Way's courtyard until the spring of 1949. The soldiers then left the building, and they were able to return for worship. But early in June the local government buildings were said to be



haunted and the head official wanted to move into the church (a rather obvious stratagem this, for Communist officials are not given to belief in demons!). There was nothing to be done, and after negotiations the building was loaned to the Government during the week, with the church using it for Sundays. Then, quite unexpectedly, through local opposition, the Government ordered the Christians to cease meetings. This might well have seemed the end, but the story was not finished, for two months later the official concerned was moved away, and one who was friendly to the Christian group came in his place, and then the Government offices were moved back, and permission to meet in their own building was given to them. But, says the writer, everything in the building was in a very bad condition—and we can well believe him! Church members were struggling for a living, and going through all sorts of difficulties; there was depression and coldness, but Mr. Way was not daunted. Instead he led his group to join with a neighbouring Christian fellowship that was also without a pastor. They arranged to meet alternatively in each other's churches to hold a monthly joint business meeting, and each to be responsible for a month's services in rotation.

What faith, what persistent faith, is revealed in such a story!

**T**HE second example of Christ at work in His Church is the story of a lay training conference and of its results. This school for training lay leaders of our C.C.C. Church in the Szechwan Synod was held in the spring of 1950. Twenty-five laymen and women met together for eight days in a village church. Drawn from six small churches of that district, they brought their own food and did their own work. The mornings were spent in Bible study, study of the rural church and women's work, and of religious education. The afternoons were used for street preaching (then still possible), and in the evenings they talked and prayed together over their own personal problems and for their churches. One of the members of the school, a Mr. Hwang, went home on fire for God and convinced of his responsibility as a layman to witness for Christ. He had a little shop which opened straight on

to the street, and on each market day he turned it into a preaching hall. His enthusiasm made the local police suspicious, and he found himself suddenly clapped in gaol for two weeks. At the end of this time a pastor on itineration came round, visited Mr. Hwang in prison, saw the police, and then gathered the church members together for prayer. That very afternoon the prisoner was released, and you can imagine the joy of this little group of believers. They must have had a new insight into the story of the release of Peter in Acts xii! When Mr. Hwang went into prison he took some Scriptures with him and preached to the other prisoners, and when his guards moved him into another room, did the same again. As a result of his witness the whole church was heartened and the work revived.

**T**HE third example is of the work of Christ in the heart of a theological student, who is now working as a pastor, and so classified with all pastors for official purposes "as a worker in religion or superstition." During 1950 our Y.P.F. in the city church in which I worked invited Mr. Fang to our devotional meeting. He was a theological student trained at our Shensi Bible School, and at that time just finishing further studies. The pattern of the future was already beginning to reveal itself. Propaganda to the effect that missionaries were engaged in "cultural aggression" and were agents of their governments was appearing in the newspapers, and the demand



*Young China prepares for the future*



that the Chinese Church should cut connection with the West was getting under way. Our speaker, who was converted to Christ as a lad out of a strong Buddhist family, and had been greatly used of God already, told to us the story of Hagar from Genesis xxi. This story, he said, was a parable of the Church in her present difficulties. Cast out with her son Ishmael from the home of Abraham, with only a water-bottle in her hand, she wanders in the wilderness. Then, when the water is finished, she puts her son down and leaves him, unable to bear to see him die. She sits down hopelessly to weep when God opens her eyes to see a WELL! Mr. Fang said, "We are like Hagar—the missionary societies are like that water-bottle, precious and useful. But their help in money is liable to come to an end, and our missionary friends may have to leave us. What then? Does this mean that we sit hopeless? Never! We, too, have a well, a supply, resources adequate to our need. What are these resources? They are CHRIST! Christ Himself!" How glad I was to hear such an affirmation of faith. And now as pastor of a small but very active Christian group in that city he is proving his faith to be valid, depending day by day entirely on the resources of Christ for all his needs, both physical and spiritual.

IT is my hope that this outline of the difficulties facing Christians in China, and of the way Christ is at work in their midst, may help readers of the HERALD to more effective prayer for them. Our Society, with all others, has had to cease its work in China, but this does not end our responsibility. We should be seeking with real imaginative sympathy to enter into their situation of testing. We must have a loving concern that issues into intercession. No "bamboo curtain" can keep the power of prayer out of the lives of our Chinese brethren. Let us try to make these prayers very practical, not slurring over the difficulties, and having in our minds as we pray such churches as that faithful, struggling one in North China, such lay leaders as courageous Mr. Hwang, and such dedicated pastors as Mr. Fang. If we do not know quite how to frame our prayer, why not use such Biblical prayers as those of Paul for the Ephesian Church (see Ephesians 1, 17-23, and 3, 14-21), which are wonderfully suited to the needs of Chinese Christians just now? Thus we may play the part God wills we should play in ensuring that the Church in China does find her resources needed in Christ our Lord, "in Whom are hid all the treasures of wisdom and knowledge."

# Shepherds of the Rural Church

By R. L. MORGAN, Baraut, North India

"WHEN he saw the crowds, he had compassion for them, because they were harassed and helpless like sheep without a shepherd." (Matt. 9, 36. A.R.S.V.)

These words may well be used to describe the condition of the village people in India and especially the labourers or "scheduled castes". They are indeed like sheep without a shepherd; for, if it is true that the Pharisees were "blind leaders of the blind", indifferent to the lot of their fellow-men who were uninstructed in the Jewish faith, how much more unconcerned are the Brahmins about the lot of the outcaste. The Lord Jesus Christ did not object to being called "the Friend of publicans and sinners," and His people are following in His steps when they preach glad tidings to the poor.

The Christian Church in the Baraut district is almost entirely composed of men and women who once belonged to the scheduled castes—shoemakers, tanners, sweepers, weavers, labourers in the fields

and in the town. Many of them, especially the first generation Christians, are unable to read. Ours, therefore, is a rural church, and we rejoice in the opportunity of seeking to build up the church and to preach the Gospel in the countryside.

There are a number of Indian workers without whose willing aid the task could not possibly be accomplished. There are four evangelists who visit the villages. They have helped to found eleven small village churches in their respective districts, and continue to exercise oversight over them. Each one has from twelve to twenty villages in his care. There are baptized Christians in about sixty villages in an area of 350 to 400 square miles.

Four of the village churches have their own pastors—men chosen from among themselves and partly supported by them. A local man has certain advantages: he has a house, and the right to gather firewood, and is able to get locally grown



foodstuffs. The pastor is used to village conditions, and, if he is truly called of God, he can do pastoral work such as no one resident elsewhere can do.

There are nine primary schools in different villages. They ensure good Christian education for Christian children and for others who are not welcome in other schools. All the pupils get regular Bible teaching in day school and all attend Sunday School.

Summer Schools are held for village Christians (schools for men and women being held separately). These provide an opportunity for villagers to stay for five or six days to get consecutive Bible teaching, the fellowship of Christians from other villages, and the inspiration of hearing the Bible expounded by able men of God. Frequently baptism is administered on these occasions and they are a great influence for good.

**T**HE following brief accounts of incidents in the lives of two valued workers will interest friends in Britain.

1. *A Pastor.* Mahal Singh was educated in the Mission Primary School in Chhoprauli, and also in the Middle School there. After leaving school he ran a private village school for a time, then came under the influence of the Arya Samajh (a "reformed" Hindu sect). He married a sister of the leader of this sect in a nearby village. Then he remembered his Christian upbringing, and broke away. He joined the army during the war and while there a fellow-Christian took him to church, where he was welcomed and given some small service to do. When he was demobilized he was enthusiastic. He and the teacher, Hergyan Singh, roused the Christians of Lumbh to buy land and build a church. The church then called Mahal Singh to the pastorate. He went to a Bible Refresher Course at Allahabad for a month, where he was greatly moved as he learned with wonder more of the content and teaching of the Word of God. Then he was sent for two years' theological training to the Bible College of the Oriental Missionary Society in Allahabad. He returned to resume charge of his church at Lumbh in July 1951 and he was then also given a district to work as an evangelist. In March 1952 seven of his people were baptized.



*In a Village School, North India*

2. *An Evangelist.* It was my privilege to have a small part in the ordination service of an evangelist last February who had worked in Baraut for ten years as a teacher, and as an evangelist for three. When the time came for him to make his response he spoke with great definiteness about a radical experience of conversion before he received his call to the ministry. He said, "I am not a Christian simply because I was brought up in a Christian home. I used to criticize preachers, and to say that they were selfish and in the work because of what they got out of it. To-day I am myself one of them. Before 1945 I wasn't a Christian at all. I had even contemplated having nothing more to do with organized Christianity. Then in January 1945 I was converted and offered to become an evangelist." This man, Rev. V. J. Masih, is now doing pastoral work in Bhiwani after a period of diligent service in Baraut.

**T**HE Lord bade his people pray that God would send forth labourers into his harvest. Our outlook is one of hope. But we must build up the church now, and evangelize now, while the opportunity lasts. Already the scheduled castes are becoming more closely knit for economic and political advance; and in the south and west Communist influence is felt. May God enable us to see the multitudes of India with the eyes of Jesus, give us a like compassion for the harassed and helpless, and call us to a ministry of intercession for the harvest field.



# FROM FAR AND NEAR

## Steps to Missionary Service

UNDER this title Rev. W. W. Bottoms has compiled a most useful pamphlet for the guidance of all those who are contemplating missionary service. It gives information concerning the help which is available for intending candidates, suggests ways of personal preparation and describes the qualifications which are needed. Ministers, and indeed all interested in our work, will be glad to know that such a pamphlet exists. Copies can be obtained from 93, Gloucester Place, W.1.

## Portuguese Missionaries at Gloucester Place

AT a recent meeting of the Candidate Board, the members had the pleasure of meeting two of our Portuguese helpers, Senhor and Senhora A. R. da S. Machado, who have already served under contract for three years in Angola, chiefly at San Salvador. With Miss Lambourne acting as interpreter, they were both able to address the meeting. Senhor Machado, who has been printing books for use in our schools, and other pamphlets including *Angola Calling*, said that his greatest joy was to preach the Gospel.

## A Bright Idea

REV. ERIC W. HAYDEN of Whitley Bay had a bright idea for a novel form of admission ticket to a Missionary Garden Party. The members of the Junior Christian Endeavour Society of his Church were asked to make small missionary flags from coloured-headed pins and coloured adhesive. On one side of each flag was printed the name of a B.M.S. field or station: on the other side a missionary text from those discovered and chosen by the Endeavourers themselves. No definite charge was made, those entering being invited to put a contribution into a collecting box nearby. This new form of ticket not only provoked comment and aroused interest, but it had also an educational value. One girl of eight was able to provide fifteen different texts. Several older people declared: "We did not know that there were so many missionary texts in the Bible." Here is a good



*Missionary Flags*

idea which you may be able to use at a missionary gathering.

## Sowing the Seed

REV. PAUL RIGDEN GREEN writes from Dinajpur:

In one village the seed was sown about twenty-five years ago, but the people refused the Gospel with the exception of one girl who passed through the Girls' Boarding School in Dinajpur and eventually married a village school teacher, but now she has been instrumental in the conversion of many of her relatives. This year the new Church has been opened, and at great strain to our local budget we have appointed a new teacher there. Some of their neighbours are lepers, and we are hoping to get them admitted to an asylum.

The seed was sown in another village by the migration of Phagu, the cart driver of Mr. Edmeades many years ago, into a non-Christian village. Phagu called a young pastor to teach the enquirers. About fifty wanted to be baptized, but only eleven were passed, and the others had to wait more instruction. I visited the village on the first Sunday of the New Year for their Baptism. I recall one of the women carrying her baby on her hip to the pond for baptism. As she went to join her husband in the water she handed the baby to a friend. The preacher recently sent me a postcard asking if we could give a gong, for there are two other villages of enquirers within earshot of a gong who wish to attend the little church recently erected.

The third village, while instruction was being given, the evangelist asked them the Ten Commandments and then the two commands of Jesus. Prompt answers were given. With the aid of a picture of the Good Samaritan he gave a talk on Christian service. The salary for the pastor is partly being paid by some of the more established churches. The evangelist has already reported that he has started work in a new village.

Just as the District Unions have been full of problems but also full of progress, so also has the school been full of problems and likewise full of signs of blessing. There have never been so many older boys and girls attending the Communion service. I was most moved when on the first Sunday after my return when I conducted a service which happened to be Youth Sunday, I was led to make an appeal. All the older girls and nearly all the older boys raised their bowed heads during the final prayer to pledge their acceptance of Christ. Discipleship classes were held culminating in a wonderful baptismal service at the end of the year, for among those baptized were two of our orphan boys and three of our orphan girls. Two others had to wait, in particular Helo whose Hindu mother (who you may remember was found after seven years) withheld permission. When that permission was granted (a real answer to prayer) Helo was at once baptized to everybody's great joy. Miss Pitman will soon be telling that story in print.



## Communism in India

DR. MURIEL RIGDEN GREEN writes :

While on holiday in the south I could not help being conscious of the strong influence of Communism there. I realized, too, it is probably stronger in the south than anywhere else in India. Almost all the missionaries I met seemed to feel that we should have a sense of urgency in our work as our time as missionaries out here may be short. It is true, too, that during the last few months I have realized that Communism is spreading in this province. However, the opinion of people from other parts of India such as Bengal and the North is very different, and suggests that the spread of Communism is rather a remote possibility. But one thing is very evident, and that is that Russian literature seems to have the monopoly of any and every bookstall in the streets and on the railway stations. It made one long to flood such stalls with Christian literature. Only this morning while doing my ward round I found a patient in a private ward reading a book on education in Russia. Realizing that she could read English I immediately gave her some English gospels and tracts. I later went back to talk to her and she was full of interest to read all she could and to understand what Christ's coming into the world means for us to-day. This patient is herself a Brahmin.

## School Activities at Kibentele

MISS SYLVIA VARLEY writes from Kibentele :

On arriving at the station unexpectedly, one might imagine for a moment that the school children are practising for the world championships in wheelbarrow racing. They are certainly enjoying themselves, and also making themselves most useful carting soil from places where it is not wanted to places where it is very much needed. One thing which adds to the difficulties of building in a place like this is that nowhere can one find a few square metres of level ground, hence the wheelbarrow racing. The foundation of the new row of classrooms is daily being filled in with the excess of earth from the site for the new church. Both buildings are going up at a good speed, and it is hoped that they will be finished by September. A row of boys' dormitories has also been built during the last couple of months, and this is only waiting to be thatched with the grass which the school boys are cutting.

The children grow much of their own food in large gardens on the slopes of the valley nearby. As I write an old woman has just entered to present me with a pineapple. She is a good help in supervising the gardening of the school girls and is very proud to point out their good, well heaped-up furrows, crops of peanuts and manioc.

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## FOR PERSONAL READING AND WIDER USE

### Spiritual Healing :

Arthur Dakin, D.Th.

Carey Kingsgate Press. 9d.

THERE is a good deal of superstition abroad even in some of our churches concerning spiritual healing. It is good, therefore, to have a pamphlet on the subject by Dr. Dakin, who always brings to bear on his theme robust common sense with his wide knowledge and Christian insight. His primary interest is in the theological presuppositions underlying some modern claims, but in his conclusion he draws attention to a fact which is often overlooked, namely, the preventive effect of the true work of the Church. "I venture to say that we shall do more for the world's health by preaching the Gospel in its full-orbed significance than by all the cures we can work." The pamphlet deserves a wide circulation and should promote much profitable discussion on this important and live issue.

### Congo Cameos :

Catherine L. Mabie, M.D.

The Judson Press. \$2.50.

THIS book has a claim on the attention of British Baptists for at least three reasons. The author is a descendant of the first Principal of Rawdon College, a founder of the B.M.S.; she spent much of her active career as a medical missionary at Kimpese where she had as associates our own missionaries; she writes in a most interesting way of the land and the people of Congo and the work done there by Protestant missionaries. In a sense the title is misleading. The book is more personal than it suggests, and much is included which has nothing to do with Congo. We have descriptions of the author's childhood and training, of her travels round the world, and other deputation work in America. Anyone wishing to improve his knowledge of the background of the work in Congo in a pleasurable way would do well to read this book, the fruit of over fifty years' experience.

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*(Continued from page 167)*

sends out its first agricultural missionary this autumn, will you pledge your support to this work—God's work? It will need much patience; the missionary is young and inexperienced, the need tremendous, and "the field is the world".

PRAY without ceasing for those who go out and those who prepare.

GIVE to the work, money, time, and in other ways, so that those who have never heard the Gospel of Jesus Christ may hear now.



# Fellowship in Prayer

Based on the Prayer Calendar

*November 2-8.*—This week the subject of our prayers will be the work at Dacca and its surrounding villages. Dacca, in East Bengal, is an ancient city and the capital of Eastern Pakistan. Let us particularly remember the work among students at the Regent's Park Hostel and the work among Muslims. Pray, too, for the work carried on at Narayanganj among the members of the European community.

*November 9-15.*—For the rest of the month our concern will be for the stations of the Upper Congo. In Upoto and Pimu, and the district surrounding, Church and pastoral work, evangelistic and educational work is being carried on, and there are 125 outposts. Teacher-evangelists are trained for work in the villages, and

there is specialized work in the hospital, dispensaries and leper colony at Pimu.

*November 16-22.*—Pray this week for the work at Yalamba and its sub-station of Ligasa. There are Christian communities scattered throughout a wide area, their members subject to many and strong temptations to return to pagan ways. Remember all branches of the work, and especially the Grenfell Training School for Upper River stations.

*November 23-29.*—The Yakusu station is a large and important one. It is a centre of Christian activity serving an area twice the size of Wales. Pray for the evangelistic and Church work, the educational work (especially the training of teachers) and the medical work in the hospital, dispensaries and leper settlement.

## MISSIONARY RECORD

### Arrivals

- 1st August, Rev. D. W. F. Jelleyman, from Kingston, Jamaica.  
6th August, Rev. G. B. Merricks, from study in Lisbon.  
12th August, Mlle. S. Mercier, of Kimpese, from Switzerland.  
25th August, Miss E. Motley, from study in Lisbon; and Senhor and Senhora A. R. da S. Machado, of Angola, from Lisbon, on a visit.  
1st September, Miss H. I. Davis and Rev. J. C. and Dr. Pamela Garside, from study in Belgium.  
2nd September, Rev. H. W. and Mrs. Kitson and three children, from Upoto.  
5th September, Rev. J. P. and Mrs. Hickerton and three children, from Port of Spain, Trinidad.

### Departures

- 31st July, Miss E. L. Waggott, for Trinidad.  
7th August, Miss P. M. E. Tuckett, for Jamaica.  
13th August, Rev. S. G. and Mrs. Anslow and child, for study in Brussels.  
20th August, Rev. P. E. T. and Mrs. Briggs and Miss E. M. Kane, for study in Brussels.  
30th August, Rev. C. A. G. and Mrs. Austen, Rev. I. G. and Mrs. Maurice, and Rev. J. E. and Mrs. Young and two children, for study in Brussels.  
3rd September, Miss H. G. Ball, for study in Lisbon en route for Angola.  
4th September, Mr A. E. Disengomoka, of Congo, for Belgium after a visit.

### Birth

- 5th August, at Berhampur Hospital, to Rev. A. E. and Mrs. Bastable, of Calcutta, a son—Michael.

## ACKNOWLEDGMENTS

(To 11th September, 1952)

### Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address :—

*General Fund:* Ex-Member of Horfield Baptist Church, Bristol, 12s. 6d.; Anonymous, 8s. 4d.; Anonymous, £4; "Thankoffering for Holiday," £5; "D," £1; Anonymous, £4; "A.D.—Hove," £2; "God's Steward," 15s.; "M.C.J.," £25; "In Memoriam—Ton Pentre," £3.

*Medical Fund:* Anonymous—"In His Name for Work among Lepers," 10s.

*Deficit Fund:* "Hopeful," £5; "Ebenezer," £1; "O.J.W.," £1; One who has been blessed at Summer School, 10s.; Anonymous—"In His Name," £5; A member of Elm Road Church, Beckenham, £1; "E.N.," £2; "D.A.M.," £1; "Lucky Peter," £350.

### THE BAPTIST MISSIONARY SOCIETY

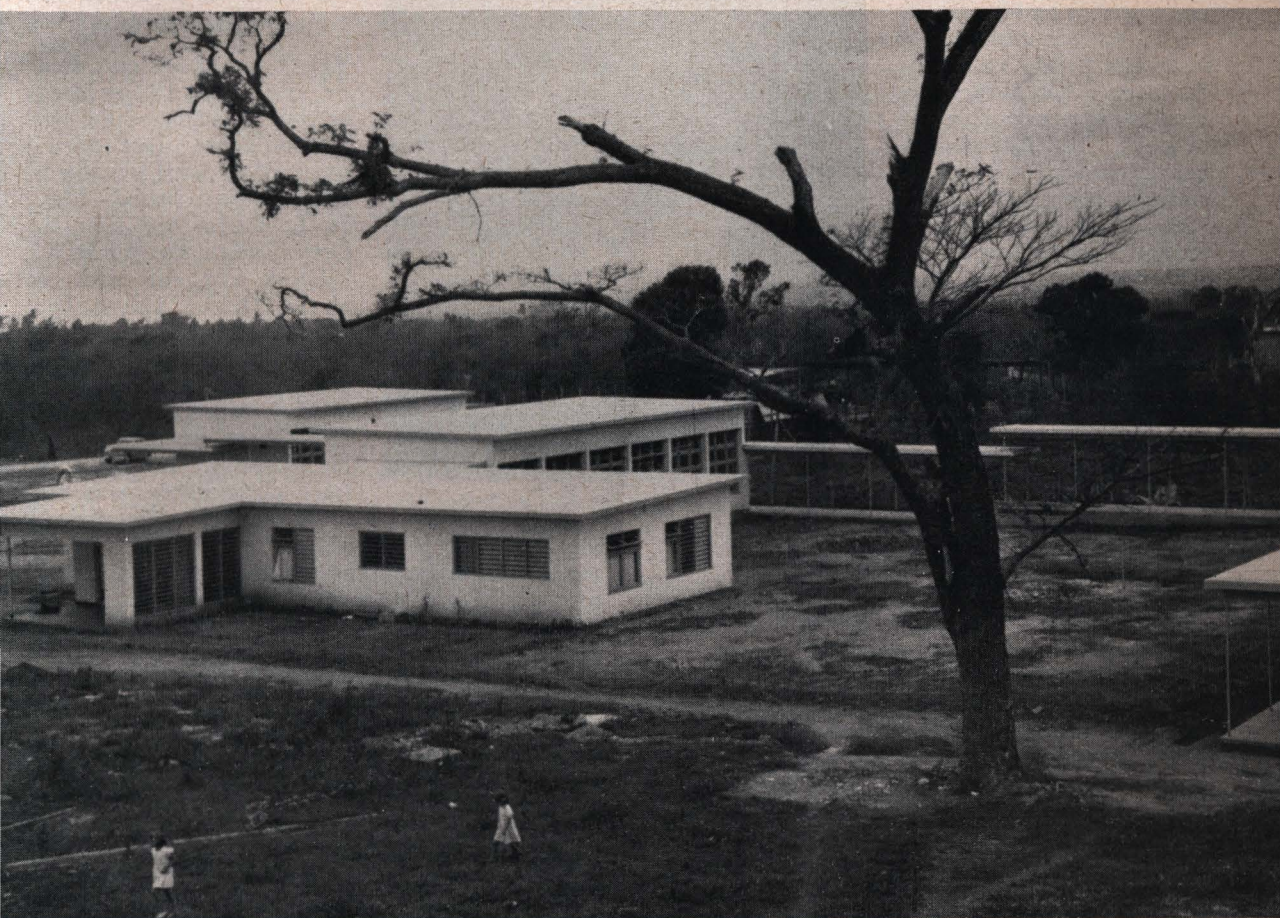
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Telephone: WELBECK 1482



# MISSIONARY HERALD

DECEMBER 1952 • PRICE FOURPENCE



THE FIELD IS



THE WORLD



# Harry L. Hemmens

## A TRIBUTE

**H**ISTORY as well as memory has now claimed another faithful servant of God, well-known and much loved in B.M.S. and wider circles, both in the denomination and further afield. Harry L. Hemmens passed away in the Central Middlesex Hospital on Wednesday, September 24th, after a brief illness which his weakened constitution, despite immediate and skilled medical care, the efforts and affection of his family and the loving intercession of his many friends, failed to surmount. His period of retirement after forty-five years' service had but barely begun, and the experiments in leisure, with which no doubt he would have astonished us, were not given him to make. We shall remember him as on the active list with an eager spirit and a keen eye for further opportunities. Other more formal and public tributes have been accorded his memory. But the *MISSIONARY HERALD*, which he loved so dearly and in editing which he showed so much skill, must carry a more personal word, and I am grateful to be the one to whose hand this fraternal duty has fallen.

### ADVENTURES IN FRIENDSHIP

**H**OW interesting a venture is human intimacy. The first contact develops into a growing relationship as facets of character reveal themselves in conversations and events, in actions and reactions, until in certain cases a "sea-change," as Shakespeare puts it, takes place and relationship becomes friendship, a true commerce of soul with soul. It was in 1910, in my native city of Bradford, that I first met "H.L.H.," and he was then in the early stages of his first B.M.S. appointment. I was only a boy and perhaps partly because of that, I retain a clear impression of an excellent B.M.S. advocate, a refreshing personality and a most likeable man. Neither of us could possibly have imagined at that time, the year of

the great Edinburgh Conference, either the developments that were already shaping themselves in the world missionary movement, or indeed our common association from 1942-52 in the service of B.M.S. But, like many others, it was my good fortune to see my relationship with Harry Hemmens develop into the intimacy and

enrichment of personal friendship, and it is because of this that many of us share in our hearts and in a deepening measure the joy and the sorrow of Mrs. Hemmens herself and the family.

### COLLEAGUE IN B.M.S.

**B**UT it was not only as a friend that I knew him; he was a colleague for ten years. There were others who served with him for a much longer period—Mrs. H. L. Taylor, the Rev. B. Grey Griffith, the late B. R. Wheeler and, still with us in the Mission House, Dr. Chesterman, Mr. J. H. Ewing, Mr. A. L. Turner and the few members of the clerical staff, including Miss Ora Chase, for many years his secretary. But whether our colleagueship was for a shorter or longer period,

our testimony to the character and personality, work, witness and influence of "H.L.H." is unanimous. What a worker he was, immediate and efficient. Any draft I asked for in a morning would be forthcoming that same afternoon. How self-effacing; one almost forgot to ask how he was each day, though he never forgot this gesture of courtesy and interest. How versatile; editing no fewer than four magazines in the one great enterprise and becoming in succession, Young People's Secretary, Assistant Home Secretary and Editor. How self-sacrificing; as when during the ten months from June, 1951, to March, 1952, he became Acting General Home Secretary during my illness. These months were the climax of his career, the crowning glory of his service, a joy to himself, a relief to me and



*H. L. Hemmens, as many best remember him*



of vital importance to the Society in a critical time. How like him, too, is the completion of his autobiography in such good time that the manuscript was already at the printers before death overtook him.

#### CONFERENCES AND SCHOOLS

"H. L.H." leaves his memorial in our hearts and memories; much of his work will live on in books and organizations; his own autobiography will fill in for many the picture of his life and himself; the Society's historical records will carry his name at different points as the story of the first half of the twentieth century is told. In 1938 he visited the Congo Field at the call and charges of the B.L.M.M., of which he had been Secretary for twenty-one years, with ten years still to come. He was honoured with the presidency in 1951-52, and he lived long enough to know in unmistakable fashion in how great a regard he was held by the Baptist men of Britain, and how excellently the foundations of the Movement had been laid.

But his work among men had been preceded by his skilful and successful work among children and young people. The memory of many holds pictures of children's mass rallies at the Metropolitan Tabernacle with cantatas and much singing; of Summer Schools with their verve and message, their fellowship of spirit and common life; and of monthly conferences and study circles, notable for their skilful opportunities of missionary education. For it was missionary education, not only through the United Council for Missionary Education of which he was a founder member, but also in general, that claimed almost his maximum attention for many years. In all these activities and as President of the London Baptist Association, "H.L.H." was always



*H.L.H. with overseas delegates at Swanwick, 1948*

planning the next step; he was always ready for a follow-up; he had a forward-looking mind that garnered the fruits of the last sowing and secured seed for the next.

#### A MAN OF PRAYER

IN conclusion, one remembers him as a man of prayer. How carefully he prepared for public devotions, and how gifted he was in leading public worship. His interest in preaching and the younger ministers revealed itself in the volume of sermons entitled, *Younger Voices*, while sermons of his own were published under the title of *Sermons on the Christian Way*. No wonder he was invited from time to time to a pastorate, for he was well-known in the churches—few more so—and always acceptable both in the pulpit and in the home. It had been his intention, if possible, to serve a little church in his closing years; but it was not to be. His many-sided work was complete, and the task to which God had called him had been given its fulfilment. He died with our tributes ringing in his ears, and we assuredly believe that he has been greeted by his Lord with the commendation, "Well done, thou good and faithful servant."

J. B. MIDDLEBROOK



*H.L.H. riding in Grenfell's "push-push" during his Congo tour of 1938*

## MEMORIAL TO H. L. HEMMENS

THE Men's Movement has decided to commemorate the outstanding service of H. L. Hemmens to the B.M.S. and the Movement by instituting a scholarship, bearing his name in the title, and available for the training of a male missionary candidate for the Congo field. An appeal has just been launched for this Memorial Fund. Contributions may be sent to the Secretary, Baptist Men's Movement, 93, Gloucester Place, London, W.1.



# A Letter to Congo

By E. A. DISENGOMOKA

[Mr. Emile A. Disengomoka, who visited this country in August, and who is now studying at Brussels, has given us permission to publish this letter to his wife. In it he describes his impressions of England.]

**TO ELIZABETH, MOTHER OF THE YOUNG ONES—**

**I** GOT your letter in which you asked me to tell you about my vacation in Britain. I hope you will receive mine next week.

Of the British summer, which I found warmer than our June-July dry season, I won't tell you anything. It rains there when one does not want it so.

Seven weeks in Britain. Every day at every hour, except from midnight to 5.30 a.m., I was as a lazy man sitting in an easy chair looking at the film of scenes unfolding uninterruptedly on the screen set before him. Beautiful sceneries of counties, from Dover to Lock Tummel, from Southend-on-Sea to Cinderford. Quick they were, quickly I saw them!

**T**O-DAY I control the film myself and can turn it at the speed proper to my eyes. Now, I see the lovely fields and the beautiful mountains with hairy sheep feeding on the slopes. I see the seashores invaded by crowds of holiday-makers whose faces seem to be more discontented than before. I see the wild forests which remind me of our cool forests where life is still natural. Here is London, an industrial district, where millions of people struggle for their existence and need someone else to struggle for their souls. I see Cambridge and Oxford, centres of knowledge, where many of our missionaries have their tools sharpened for the Lord's field. Here come the gigantic and very old cathedrals, Wells, Ely, and many others, actually too spacious for their purpose. Christianity at its decline? No. I see modern and modest chapels generally full.

**B**UT what is that scene which comes now and then representing itself before, amidst and after the other scenes? That is the B.M.S.—its members and its mission work. Among its people I felt "at home". They offered to cook for me, to do my washing, to mend my socks. They offered to do all for me, except eating, of course! I laughed with them and sang with them. I prayed with them and mourned with them. I worked and played with them. I liked them or quarrelled with them; a real member of the family I was amongst them. People are interested in all of us. They know you and my parents; they pray for us. They know the names of our children—Emma, Ina, Yvon, Asa, Lo and Va; some young people pray for them.

I see the new candidates for missionary work overseas, for Congo. At my college very often I meet people who go out to Congo; their aim is to make a fortune. They speak proudly. Here, humble as their Lord whom they like to serve, the new candidates gave their testimonies with a simple but moving voice which wetted my eyes! They are coming to you, my Elizabeth, not to get but to give. They urged their people at home to pray with them. Will you pray, too, that God may help for a better understanding between you and them?

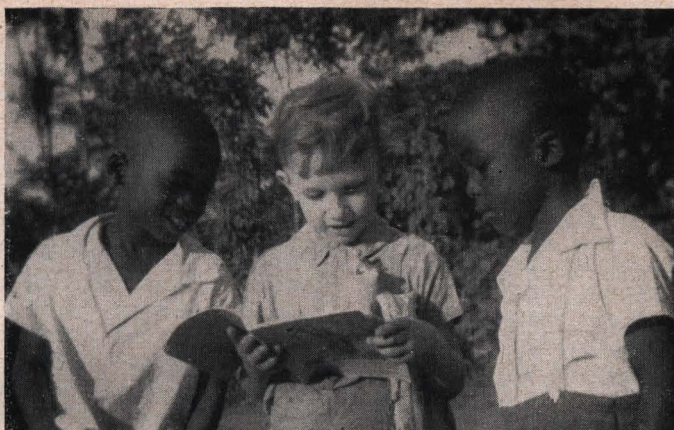


*Mr. Disengomoka at Weston-super-Mare Summer School*

**H**ERE comes a tiny miniature house with the letters B.M.S. on it. I saw it in most of the homes I went in. What is it for? Besides the contributions for the local church, the B.M.S. member puts an extra contribution in that "box" for the mission work. Here people are not always wealthier than we are, but they have a stronger will to help. Some go without breakfast, or shorten the use of light or of the heat in their houses, in order to find money to put in the "box". People who used to go to cinema once a month would go now once or twice a year; some would cancel their holidays. The money saved goes in the "box". Young people like to go without



sweets, they put their pennies in the box. Those young people! I saw children of five and three, as our Asa and Lo, praying for Congo and putting their pennies in the "ship" which brings the Love of the God to the Congo! Here is a widow, very old woman, coming also to put her pennies in it! These pennies help the B.M.S. Board to send missionaries out to our Congo. These pennies do a tremendous work among our people in all the mission stations in Congo. These holy pennies, too holy to be used for me, pay my coming and my studies in Europe, and my vacation in the land of Old Churches!



*Asa and Yvon, children of Mr. Disengomoka, with William Thompson at Wathen*

HERE my film goes on, but it shows always one scene: a question mark. Will Va and her brothers and sisters add their pennies too in that box? Will they give themselves to the Lord and let Him use them in His work? Will the other Congo children do the same? No definite answer can be expected now from those youngsters, but you and I can

help them to be prepared for the Lord's use as most of the parents do here with their children.

Greetings to the children,

DISENGOMOKA.

# The Problem of Hunger

By E. LESLIE WENGER

LAST month in the MISSIONARY HERALD Mr. David Stockley, who is the first agricultural missionary to be sent out under the B.M.S., outlined the general grounds on which agriculture may be the medium through which the Gospel of Christ and His love may be proclaimed, and the basis of his call to this line of service. It may be well to see the need in the specific terms of the station of Barisal, where he is being sent.

In 1949 serious failings of the harvest at the beginning of the year led to acute distress. Though there were not deaths on the scale of the great Bengal famine of 1943-44, the distress was more acutely felt by a very much greater section of the population in our district. Many families left their villages and drifted into Barisal and other towns, looking for unobtainable work, and then just begging. We listed 100 Baptist families that came to us; to help so many was a task quite beyond the powers of our local Barisal church. We appealed to the B.M.S., who immediately and generously voted £500, the greater part of which came to our district. Much of this was distributed in various ways in the villages. In Barisal we

ran two kitchens feeding up to 150 children twice a week (*not* twice a day) for nearly four months in an attempt to save them from at least the worst effects of semi-starvation. (I have told the story of this elsewhere.)

FEEDING the destitute was not enough. At one village they put up to us the problem of buying seed-rice to sow for the next crop. This indeed presented a problem. If they failed to sow, there would be greater misery next year. On the other hand, loans are never repaid—I know that from bitter experience! But something had to be done. Finally we agreed to lend money against security; and some of them brought the ornaments of their wives. These were duly noted and taken away, the money was paid over; and I became a pawnbroker of sorts (what things missionaries do get up to!), holding as security trinkets which I had never seen before and of the value of which I had not the slightest idea. However, the scheme did work; the money was repaid at last, and I was not left with these things on my hand—a fate which I had at times rather feared.



Feeding the destitute, adopting orphans (a very costly undertaking which has sometimes been forced on us), or even making loans, are not adequate ways of meeting the problem of hunger. We needed a more radical approach to it. We appealed for an agricultural missionary who could help our people to avoid the causes of famine, at least in some measure.

**T**HE farmer has many enemies the world over ; nowhere more enemies than in Bengal. Sudden floods that drown the young rice plants, crabs that come up with the tide and eat the young seedlings, rats that gnaw off the growing heads of grain, locusts, insects. In the past three years there has been a particularly destructive blight. One day the rice in the fields looks a rich green and full of promise ; a week later it is black, as if it has been burnt. The people say, "It has been burnt," or, "It has died." But when I ask the people what is the cause, they say, "We do not know. Some say it is due to an insect ; some, that it is caused by the thunder ; some, that the soil may be defective ; others, that it is the curse of God."

**I**N 1950 I met the Deputy Director of Agriculture. It had only just been reported to him that this dying of the crop was going on, though now it was the third season of it. I asked him the cause. "Oh, we know the cause," he replied. "It is due to the ufra worm which lodges near the root and sucks up the sap of the plant." "I wish you would come out and tell the people in the villages so," I said, "for they do not know the cause, or what to do." I invited him to come in my houseboat as my guest, so that we could give this government officer what comfort we had ; and he spent two days, working hard, explaining the cause to groups of villagers, and telling them what to do. Then I learnt that in every group of villages there were junior officers of the agricultural department whose job it was to help the farmers ; but they did nothing but collect the tax on jute. They knew the answer, but they did not bother to advise the farmer—they just did not care.

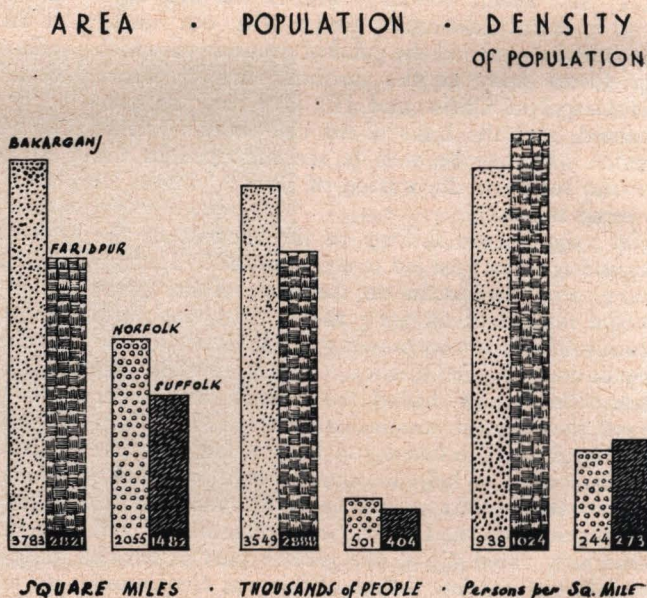
Here, then, lies the need for an agricultural missionary. We need a man who both knows the answer and who cares ; one who in Christ's name will bring all the skill and science that is ours to those who have this hard struggle to live.

**L**ET us put the problem from a third angle. Bakarganj and Faridpur are the two civil districts in which lie the churches connected with our Barisal mission, and they may be compared with Norfolk and Suffolk respectively ; for these British counties are mainly agricultural. In area the two districts are nearly twice the size of the two counties respectively ; but their population is seven times that of their opposite numbers. Thus the density of population of the Bengal districts is four times that of the British counties. In other words, the land in Bengal has to support four times as many people per square mile as it has to in British agricultural counties. Yet the methods of agriculture are still very primitive. Further, Bakarganj and Faridpur have no industries at all to compare with those in Norwich, Ipswich and elsewhere, to help out the pressure on the land. Thus it is that the standard of living is very low ; and the rapid increase in population is aggravating that pressure still further. Here, indeed, is a problem that will tax the science and skill of the agricultural missionary to the limit.

**U**.N.O. is attending to this problem of hunger in many countries through the Food and Agricultural Organization. Cannot we then leave

## The PROBLEM of HUNGER

BAKARGANJ and FARIDPUR DISTRICTS COMPARED  
with NORFOLK & SUFFOLK





it to them? Certainly we may hope that Christian agriculturists will serve in the F.A.O. But the Christian missionary working within the team of a mission station is more clearly making his contribution as a servant of Christ, and the mission's witness of love is shown more comprehensively to the whole man. Further, as Christians, we owe a special obligation to our fellow-believers who are in such great need, so that we bring to them first (for the field is so vast) the blessings that we enjoy from God. Moreover, the task of the Christian mission in India and Pakistan can only be fulfilled if the Christian Church there stands strong and self-supporting; but if the members cannot even support themselves in the struggle to exist, they certainly cannot support

the ministry and effective witness of the Church. And above all, just as the doctor lays his skill at the feet of Christ, using it as a special trust to heal in the name of Christ, so the agriculturist lays his skill at the feet of Christ, using it as a special trust to help the needy in the name of Christ. Until the Medical Missions Auxiliary to the B.M.S. was founded fifty years ago, many doubted whether missions ought to do medical work; was not their task to preach a spiritual gospel? We know that the skill and care of doctor and nurse has been one of the great means of proclaiming the gospel. We have just celebrated the Jubilee of the Medical Missions Auxiliary. Are we on the threshold of another great auxiliary of the Gospel?

## Report from Tondo

By FLORENCE P. M. RUSSELL

OUR work amongst the hospital folk has been very encouraging in many aspects during the past year. I would mention particularly three groups of people. Firstly, we seem to have had more *children* than previously in the compound for long periods. For them, many of them lepers, there has been hospital school every day. They are now happy to have their own building and their own Sunday School class each week; a good and lasting work is being done amongst them apart from the medical care they receive. As a choir they have sung beautifully on more than one occasion at our chapel services.

THEN there are the *lepers*. The number on daily treatment has passed the 100 mark for the first time. Victims of despair for so long, now they come so full of hope and settle down happily and contentedly because they have seen others become clean and whole again, thanks to the new drugs now available and the blessing of the Divine Healer. Best of all, many of these stricken people are learning to love the Saviour and to seek His way of life. So these are found in the Inquirers' Class week by week.

Some months ago Baseke, one of our lepers, was accepted for baptism and received into the fellowship of the Church. What a joy it was to dress him for his first Communion! He possesses nothing of this world's goods—no dry cloth to put on after his baptism (Communion service follows baptismal service here). So I brought him to the house, found a nice "Wants Box" shirt, white, and a long piece of white cloth to

drape round his body. Then I tied up the sores on his feet with clean bandages, and he was ready. His face shone! He has never looked back. But he is quite alone, he has no one to care for him but ourselves, and some days his feet are very painful. Remember him and his daily witness, and others like him.

THE third group I would mention is the *pigmy people*. These have been coming in increasing numbers from one of the most distant and backward parts of our district, so much so that the housing in the compound has become inadequate—the huts are overcrowded and some are even sleeping in the mud veranda outside. I was spying out the land the other day with our head workman trying to decide where we might build some more houses for these needy folk. We are very glad to have these backward little people coming to us—despised by other tribes so often, they know that they will find care and attention at the mission hospital. Timid and fearful when they come, they soon realize that they matter to us and that we love them. They become aware of a sense of security, the haunted look goes, and is replaced by an answering smile. Men, women and children come in need of medical help, all mentally dull, and we wonder how much of the Gospel story they understand; yet this we do know, that they are aware of a spirit of love, and I believe that they come to realize that this love is begotten of the God we worship, and they, too, in their primitive way are also led to bow in worship and thanksgiving.



# Schools for the Church of the Future

By D. R. C. MORRIS.

WHEN the B.M.S. commenced work in the Barisal district over a century ago, early attention was given to the educational needs of the area. In course of time, alongside the evangelistic work, a well-integrated educational system was set up. In the town were the two boarding schools, one for girls and one for boys, taking as pupils the more promising village children, with day scholars from the Christian families resident in the town. Many of the present leaders of the churches in our District Union, and also in the Bengal Baptist Union and in other churches and missions at work in Bengal, were educated in these schools. In the villages, with the establishment of churches, primary day schools for Christian children were organised. At one time there were over forty such schools in the district.

The years brought changes to our educational work. The founding of strong Union institutions, such as the U.M.G.H.S.\* in Calcutta, and Siksha Sangha in Bishnupur, enabled us to send the more promising children to complete their education elsewhere. The two boarding schools, recognised as Middle Schools, in the senior classes adapted their curriculum to suit the needs of those children who could not take advantage of these opportunities. Domestic science was stressed in the girls' school and agriculture in the boys' school. Government schemes for free primary education seemed to make much of the work hitherto undertaken unnecessary, and so, as financial support became more difficult, most of the village primary schools were closed.

In 1947 at Partition, East Bengal was separated from the old Bengal province to form part of the new Muslim state of Pakistan. This has brought further changes to our work.

In Primary education it has become clear that, although the Pakistan Government has produced many elaborate schemes, it will be years before the facilities available will be sufficient. We discovered that many of the Christian children in the villages were growing up to be quite illiterate—ignorant of the Bible and Christian teaching, and undisciplined and uncouth in their behaviour. The District Union has therefore reopened many of the village primary schools, though it must be confessed that the training and pay of teachers and the equipment of the schools are in practically

every case inadequate. Still, we are very grateful to God for the reopening of these schools, and the improvement they have made in many of the children. The challenge to provide financial backing for the schools has brought spiritual blessing as well as material advantage to many of our village churches.

In secondary education, too, there have been difficulties. There were no Christian institutions for higher education in East Bengal, and political conditions have made it increasingly difficult for students from East Pakistan to obtain their education in West Bengal. The only feasible alternative has been to provide facilities for further education ourselves. Our boarding schools have therefore now become high schools, and are drawing children from a much wider area, for other district Unions of the Bengal Baptist Union and other missions have had to face the same problem. The only other Protestant high school in the province is that of the Australian Baptist Mission at Birisiri, but this, catering mainly for the children of Garo Christians, does not really meet the needs of the Bengali Christian community in the area with which we are in contact. Trained graduate teachers, especially women, are difficult to get, the financial position of the boys' school causes much concern, and we need additional buildings in both schools, but progress has been made—sufficient to amply justify the upgrading of both schools. The maintenance of both as high schools serving the Christian community in East Pakistan is of inestimable importance to the future of the Church.

Some readers may ask: Is it right that our missionaries should spend so much time, effort and money on schools, especially in these days when there are more opportunities for education than there were a generation ago? The answer is that in the present political situation we must do so if the Church is to retain its integrity; and there are a few alternative means available of educating those who will be the future leaders of the Church.

Pakistan is a Muslim State, of which two-thirds of the population are Muslim. It is not surprising therefore that Government educational policy reflects the interests of the Muslim majority. In fact it may be said that whereas Christians have freedom of worship, the real issue between Church and State is being fought out in our schools.

\* United Missionary Girls' High School.



Text-books (we may only use those approved by the Government), syllabus (especially in history, Bengali, Urdu and English) prescribed for all schools, and regulations concerning school assembly, etc., all give evidence of the pro-Islamic policy of the Government. Islam is glorified, sometimes at the expense of other religious faiths, the cultural heritage of the sub-continent common to all its many sects and races is given little attention. Even the language of the text-books is often difficult for Christians and Hindus to understand, for it is that of a dialect of Bengali spoken only among Muslims. How can Christian teaching be presented against such a background? Where else but in a Christian school can our children receive that grounding in their religion which will enable them to preserve the integrity and independence of the Christian Faith? The position of a Christian teacher in Pakistan is often difficult, but in his hands is the future of the Church. Already Government proposals suggest that the Government intends to assume complete and sole responsibility for all primary education. We must therefore concentrate on our secondary schools so that the rising generation may be fully equipped to bear a Christian witness in a Muslim State.

Our Christian schools are valuable witnesses for the moral power of Christianity. I was very proud to hear, at a public reception, the District Judge, who is a Muslim, refer to our school as one of the best in the town. Though in mission circles we often question the efficiency of many of our institutions, there is no doubt of the high regard in which they are held by those outside the Christian community. They admire the discipline and emphasis on character building of our schools. In our own schools we owe much to the C.E. Societies. In the boys' school this is run practically entirely by the boys themselves, and, giving an admirable training in Christian service, exerts a fine influence on the moral tone of the school. This is seen in the way our boys play football!—without the “fouls” other school teams think necessary for victory, and learning how to take defeat in the right spirit. Non-Christian boys who have passed through our schools are proud to have read at a Christian school because of its good name. It ought and does make a difference where Christ is the Head, for only the best which we have is good enough to be given to Him.

What of the non-Christian pupils in the schools? Have any ever become Christians? Actually there are very

few girls from non-Christian homes, and nearly three-quarters of the boys are also Christians. But the number of the non-Christians is increasing, and a number of better-class Muslim families wish to send their boys, not only as day boys, but even as boarders in the hostel. Serving mainly the Christian community, we yet have a very serious responsibility to these non-Christian boys, for as a *missionary* institution our primary purpose remains to make known the good news of Jesus Christ. Direct evangelistic witness is restricted. Government regulations do not permit us to make attendance at Scripture periods or school prayers compulsory for those not of our faith. In my opinion this is right, and we have gained little from compulsory attendance in the past. However, we still have opportunities for personal contact and conversation and the really sincere Christian teacher cannot help conveying something of the power and conviction of his faith in teaching secular subjects. It seemed to me that the impact of our school on the non-Christians was the greater because most of the staff were Christian. When my colleague, the Rev. E. L. Wenger, visited the Moghs, a tribe of Burmese Buddhists living in the south of our district, he met with a very warm welcome from them because some of their boys had read in our schools as boarders. If only we had an evangelist able to speak their language so that we could follow up this opportunity!

“God hath set some in the Church, first apostles, secondly prophets, thirdly teachers . . .” The office of teacher was an honourable one in the early Church. In the modern Church in Pakistan there is no work more essential for the future than that of our Christian teachers.



*A day school in a Chakma village.*



# Independence and the Coming Generation

By H. T. BAMFIELD

IT was the Fifth Anniversary of India's Independence which was being celebrated.

The Assembly Hall of the Stewart School and College in Cuttack was packed. On the platform were staff and distinguished visitors with representative boys and girls of the Institution. There were speeches long and speeches short, but none made a greater impression than that of the fifteen-year-old Rajendra Das, youngest son of Mr. Samuel Das, C.I.E., this year's President of the Utkal Baptist Church Union.

"It was on the 15th day of August, 1947, that our country rejoiced in the fact that it had become independent of foreign rule. There was great jubilation, and we pupils in Schools hardly realized what it meant, but we thought some great event of exceeding joy had happened in India because we were treated with sweets and enjoyed a good holiday. To-day we enter the fifth year of our freedom, and again a happy holiday in remembrance of the day on which we obtained our independence !

"WHAT is independence? Suppose brawny Jiten to be the stoutest in the family of five who believes that he can do as he wishes, that he can take away whatever he likes from his helpless brothers and sisters, that he says this is his right of independence. He does what he intended. There is screaming and crying in the

house and when Dad comes he shuts up Jiten to make him understand that the home is not meant for him alone, but also for his brothers and sisters. Again, say, in this family of five, Jiten, Prabal and Netei, just grown-up lads, always quarrelled and scrambled and fought for anything, that each considered himself to be right without the least respect for the common right of all, then there would be little peace in the house ; there would be disorder, discord and dissension. Good Dad was away meanwhile earning money for the family and Mum was bed-ridden. Dad appointed a strong Governess to ensure that each behaved properly for the common good of the family and to establish peace. The Great and Common Dad of all mankind whom we call God does likewise. He either allows the liberty of a family of Nations to be shut up or restricted or He puts in a strong Governess, be she white, brown or dark, from outside to ensure peace, when the members of that large family of a Nation cannot live together in harmony. It so happened about 200 years ago that we in India, who constituted a great family, could not live together and always quarrelled. In India, Mahatma Gandhi led a movement about 30 years ago, with the sole object of winning back independence for India so that when we got it we should use our opportunities for the common good of all.

*Mr. H. T. Bamfield with the School Hockey XI, holders of the Cuttack School Cup*



"THUS about five years ago God gave us freedom, not because we deserved it, but because He wanted to give us the chance again to use this precious gift. He does this to all Nations. He is the supreme Judge of Nations. If the people of a Nation misuse this gift, they suffer badly ; there is general poverty, ignorance, mutual hatred and civil war. When any one of the great families of Nations misuses independence, the people throughout the world, including such



guilty nations, suffer. God teaches us that the whole human race is one big family ; if one suffers, others suffer too, and therefore each one should be careful how he uses his liberty.

"The first essential of freedom, therefore, is that the exercise of one's rights should have regard for the rights of others. The latter is called duty. It is explained by the golden maxim of Jesus Christ, 'Do unto others what you want others to do unto you.' There are people who always clamour for what they consider is their right but never think of their duty. School students should not consider they have a right to stay out of the school according to their will ; they have a duty to parents and a duty to teachers who understand better what is good for them. The Constitution of India, which is the written law of our country, assures the exercise of right and freedom by everyone only to such extent as not to prejudice the right and freedom of others. This is the essence of what is called democratic Government.

"**L**ASTLY, I would read a passage from the writings of St. Paul, apostle of Jesus, in his Epistle to Galatians : 'Friends, ye have been called unto liberty ; only use not liberty for an occasion to the flesh or selfish desires, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.' Glorious is the future of that country where the leaders would show the people, in their words and deeds, the way of



*Mr. and Mrs. H. T. Bamfield with the Girls' Athletics 1st and 2nd teams, winners of the Orissa Women and Girls' Athletics Championships, 1952*

such love, and blessed are the people who would co-operate for common good in acts of brotherly love. This is what Christ said He gave His life for, to establish the Kingdom of love on earth which would be God's Kingdom. This is what all men everywhere in the world should strive for in their life and deed. Then there will be 'Glory to God in the highest, on earth peace,' and an era of lasting goodwill among men. Let us then march forward holding aloft the banner of such all-comprehensive love. This is the message of independence for all Nations, and particularly for our Nation to-day.—JAI HIND."

**C**AN you hear in this address the authentic note of leadership ? Rajendra is now head boy of his school, and has every prospect of a brilliant career. Need we worry about India's future if all her sons took up his challenge ?

## YAKUSU SAYS "THANK YOU"

**A**T the end of February this year there was received at the Mission House an anonymous gift of fifty pounds for the Leper Camp School, Yakusu. The gift was sent in memory of Thomas Lewis of the Congo. When this news reached Yakusu, the head nurse of the Leper Camp there decided to write a letter of thanks to the unknown giver. We print his letter below in the hope that it will be read by the one for whom it is intended. The writer came to the Camp as a leper, and was one of the first to be successfully treated by the new drugs. Since being restored to health and strength he has continued to work at Yakusu, to help others in the way in which he himself was helped.

Yalisombo,  
26.6.52.

To MR. UNKNOWN,

We are very pleased in our leper colony for your kind gift. "The poor children in our camp will build with your help a good school-room for studying Christianity which will make them wise, and wear shoes and stockings as well, especially when they become parents themselves.

We are very moved with your gift and thank you very much, and hope that your gesture will inspire other faithful friends to support our work.

(Signed) DICKIE LIKOSO.

Leprosierie de Yalisombo,  
B.M.S. Yakusu—Stanleyville, Congo Belge.



# FROM FAR AND NEAR

## More News of Chinese Christians

A correspondent reports from Hong Kong :  
News from China itself becomes more and more rare, and what there is is not always bright or cheerful. We have been told that Church workers must give at least three periods per week, of four hours each, to political studies. Many are irked at this, but there is no way of escape. Apparently, however, there are no special restrictions upon the churches other than those placed upon other organizations. So long as the churches take part in all the patriotic activities, a comparatively tolerant attitude still prevails. Several well-known institutions, such as Yenching University, and many of the well-known professors in it who have always supported the new regime from its commencement, have recently fallen on evil times. The President, Lu Chih Hui, Professors T. C. Chao and T. S. Chang, are all in prison. Yenching's name has been abolished, and it now has to overcome its past history and traditions. A recent issue of a well-known Chinese paper states that "from February 12th when Yenching became a public university, it has returned to the breast of the motherland." Another writer in a further article also characterized President Lu as the "teeth and claws" of American Imperialism. Professor T. C. Chao was formerly one of the Vice-Presidents of the World Council of Churches, resigning from that position about a year ago. He certainly should be in our prayers and thoughts these days together with other prominent Chinese Church leaders. Of course the picture is not the same all over China.

## Baptisms at Gaya

REV. J. T. SIDEY writes :  
Some time ago two sisters, and a non-Christian man, were baptized. Mild romance surrounds that. Some time ago the elder of the two sisters ran away from home, and during her flight was befriended by a man. Her parents did not know where she was for many long months. At length news came from the far country. The father was then able to persuade his daughter and the man to come to Gaya for a few weeks. Instruction was given, the two were married, and baptized along with a younger sister.

We gratefully record that the Howrah Baptist Church has given the young couple a warm welcome into their fellowship.

About two months ago a small number of young people told us of their desire to be baptized. An instruction class was held after the morning service each week. To our delight the original number steadily increased. The whole movement has been one of the happiest that we have known in Gaya.

On Palm Sunday five were baptized, and on Easter Sunday eight were baptized. All except one who had then to be at work, received the right hand of fellowship at the Communion Service on Easter Sunday. Many of them graceful, others tall and strong, all in the white garments of salvation. Their ages varied from

seventeen to thirty-six. Amongst them were a brother and sister, two brothers, two other brothers, and what is unusual, a father and son. Most of them have been through our Sunday School.

## A Brave Testimony

DR. STANLEY S. BROWNE writes :—

I have just returned from the most impressive funeral service it has been my lot to witness in Congo. A Hospital student in his first year, a fine strapping healthy Christian lad, was taken suddenly ill a week ago, and despite all we could do, died this morning.

As we were singing "For ever with the Lord" at the graveside, the father plucked at my arm and asked if he could say a word. Amid a hush that could be felt, he told the crowds of what the Lord had done for him, of his early days as a teacher, of his developing sleeping sickness and then of his cure by Tryparsamide ; of his devoting himself to helping others to health and to God as an *infirmier* ; of his great joy when his son was born, and dedicated to the service of God. "I never was able to gain the State diploma," he said, "but his mother and I prayed that Manwele might overcome and help many people. But God has willed otherwise, and we cannot question His will." He then made a quiet and most sincere appeal to everyone to forsake sin and follow the Saviour.

Following Christ had already cost Bofandu much ; he had been almost done to death for his faith as a young lad, and had suffered persecution of many kinds ; he knew what he was talking about. And many folk in the crowd knew, too.

## Opportunities in Hospitals

DR. MURIEL RIGDEN GREEN writes :

Those of us who work in areas where Hinduism is strong know how hard it seems at times. Yet I know we have great opportunities for sowing the seed even though we may not see the harvest. A patient recently had an operation in the hospital, and when she was recovering she sent her husband to me. I was surprised to see he was a Brahmin priest, and he explained that his wife had told him what she had heard, and could he buy a book about salvation ? At about the same time the sister-in-law of a very wealthy rajah was in one of the private wards. She had a big operation, and one day when she was getting better I went in to see her and found her reading St. Luke's Gospel which she had bought from one of our Biblewomen. We had a talk and I discovered that this was the first time she had heard anything about Jesus, and so she was reading it as one would read the life of someone for the first time. When she had finished she began to read St. John. I know she left hospital very impressed and moved by the life of Christ, and we can only pray that the Holy Spirit may enable her to know Christ as her Saviour.



# FOR PERSONAL READING AND WIDER USE

## Voice Out of Africa:

Cecil Northcott

Edinburgh House Press. 3s. 6d.

THE subject of this book is nationalism as seen in two of the British territories of West Africa—Gold Coast and Nigeria—and its effect on the Christian Church and its institutions. Mr. Northcott knows his Africa well, and tries to see the problems as through African eyes. As Christians we are rightly interested in the welfare of the Church in Africa. As British citizens we have a special responsibility for the whole life of the people in British territories, and we should welcome every opportunity of knowing more about them, their way of life and their political aspirations. Here is a book well written, and from the Christian point of view, which will help to that end.

## Looking at the West Indies:

Gwen Vessey

Edinburgh House Press. 2s. 6d.

THIS is the latest volume in the well-known *Background Books* series. It is intended for leaders and

teachers in Sunday Schools, youth organizations, missionary discussion groups, etc. The reader is introduced to the history, geography, politics, social and religious life of the people of the islands of the West Indies. Against this background a picture is presented of the work of the various missions. This is a useful book for those who would know more about the setting of our own Baptist work in Jamaica and Trinidad.

## Floor of Heaven:

Beryl Barber

Livingstone Press. 3s. 6d.

HERE is a companion volume to the author's rightly popular book, *Gracious is the Time*. In a series of vivid sketches drawn with considerable literary skill, the author, a medical missionary, presents life in rural India. It is a delightful book and a moving one; and it is surprising how much information about the work of a mission doctor, and of the life of Indian peasants, is imparted in so few words. It will give pleasure to the reader, quicken his interest in missionary enterprise, and stir his thinking on things eternal.

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# Fellowship in Prayer

Based on the Prayer Calendar

*November 30–December 6.*—We continue in our prayers this week to remember the churches of our Congo field, and in particular the sub-stations of Yakusu: Stanleyville, Yalikina, Irema, and Banjwadi. The churches in Congo are growing—there are in all over 33,000 members. It supports over 2,000 teacher-evangelists. At Stanleyville, for which sub-station Rev. D. R. and Mrs. Chesterton are responsible, evangelistic, church and school work is in progress. The same may be said of Yalikina, Irema and Banjwadi.

*December 7–13.*—Our thoughts turn from Africa to India where, in addition to our main work there are missionaries to whom have been entrusted special tasks. Let us remember in our prayers the Bombay Baptist Church with its mixed membership of European and other nationalities, the Union Church at Mussoorie, those who represent us at the Wynberg Schools for Anglo-Indian children at Mussoorie and on the staffs of the following important institutions: The Henry Martyn School of Islamics, The Indian Village Service at Kasganj, United Christian Medical College at Vellore, and the United Women's Medical College at Ludhiana.

*December 14–20.*—The theme this week is the Co-

operative Missionary Agencies in various lands. We remember especially the International Missionary Council and the Conference of British Missionary Societies with their immense world-wide responsibilities. We remember, too, the National Christian Council of India, Pakistan, Ceylon and Burma, the Church of Christ in China, the Congo Protestant Council, the Evangelical Alliance of Angola, the Protestant Missionary Headquarters in Brussels, and the China Christian Universities Association. Let us pray that all Christian bodies may be drawn closer together in the bonds of love, loyalty and partnership.

*December 21–27.*—In our minds this week thoughts of Christmas will occupy a large place. We shall wish to give thanks to God for his great gift to men in the Lord Jesus Christ. In a very real sense the Lord's birthday is the birthday of all missionary endeavour. Let us pray that His work may continue and His purpose be fulfilled till the whole earth acknowledges Him as King. And at this festival, which means so much to all children, let us remember in our prayers the children of missionaries at Eltham College, Walthamstow Hall, and other places, and the guardians and teachers responsible for their care in the absence in the Lord's work of their parents.

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Cover Picture: *A wing of the New Calabar College, Jamaica*



# The Grateful Samaritans

By STANLEY G. BROWNE, F.R.C.S.

“Can leprosy be cured?”

“Are lepers being brought to the Saviour?”

IF the hundreds of people who have asked these questions of medical missionaries on furlough could have been with us in the heart of Africa on January 2nd their hearts would have rejoiced with ours as the evidence for two gloriously affirmative replies was unfolded before their eyes. In sixteen years of work among lepers I had until last year seen but half a dozen folk whose cure could probably be attributed to treatment, apart from the inexplicable cases of spontaneous regression. Over a long period also we have had only two baptisms.

Judge our joy, then, when one day no fewer than twenty-four lepers were discharged on parole, symptom-free and apparently cured, and when seven were baptized on confession of faith in Christ.

The Yalisombo Leper Camp, financed by the Government of Belgian Congo and supervised by the B.M.S. Yakusu Medical Service, stands on the south bank of the Congo River, twelve hundred and fifty miles from the Atlantic, and almost astride the equator. Last Wednesday afternoon, while the tropical sun was still blazing mercilessly, we left Yakusu and crossed the mile-wide river in motor-boats and dug-out canoes, to be welcomed at Yalisombo by the beaming African medical assistants and their nurse-wives.

THE church, nestling among palm trees, and surrounded by brilliantly-coloured exotic flowers, sizzled in the sun: it is of burnt brick, with mud mortar, and has a roof of corrugated aluminium sheets. It is not very beautiful, we admit, and the floor has not yet received its covering of cement—the lepers themselves have collected £25 for this purpose—but it is *our* church, and we are proud of it. It was largely built with a gift from the Yakusu Church, the lepers supplying much of the labour gratis, and cost about £570 in all.

Inside, it was a picture of packed and perspiring humanity: over six hundred people had managed to squeeze into the building, squatting on the floor when the forms were full, or importing a convenient log for the occasion. We had to waive any distinction between “clean” and “unclean” this day, for so many clamoured to come in. Still, well over a hundred people had to be content with standing room outside, whence they could peer through the permanently open window spaces.

We had announced the gathering as “The Service of the Grateful Samaritan.” In rows in front of the congregation sat twenty-four people from a dozen tribes, for whom this was the day of days, a day they never expected to see, a day that would never have dawned but for the brilliant and painstaking work of research chemists in far-away Europe and America. They had been patients in the Leper Camp for years, most of them; all had been treated with the wonder drugs that science has put into our hands.

For months we had prayed with them and for them; we had watched them carefully as we experimented with hitherto untried drugs; we had examined microscopically literally hundreds of specimens of tissue. And now, for each patient ready for discharge, at least twenty microscopical examinations had failed to disclose the dreaded germ! And how we had rejoiced to see some of the patients at the gospel services and prayer meetings!

ALSO in front of the platform were two rows of folk whose radiant faces were the result not of cure of leprosy—please God, their turn will come—but of joyful looking forward to baptism that afternoon; they were the first fruits of special evangelistic effort and of consistent witness carried on through the years, mainly by the African medical assistants and their wives.

On the platform we were pleased to welcome the members of the B.M.S. deputation to Congo: Dr. E. M. Clow, Rev. J. Tweedley, and Rev.



*A Congo leper*



G. J. M. Pearce, and the Field Secretary-Designate, Rev. L. J. Taylor. Medical students from the Yakusu *Infirmiers*' School were there, too, with several white colleagues from Yakusu.

When the deep buzz of talking inseparable from a Congo congregation had subsided somewhat, and crying, hungry babies were being pacified in nature's own way, the first hymn was announced. With a great surge the people rose to their feet; most of them, that is, for some were so mutilated that they had no feet, and others were too helpless to move. "God is here, and that to bless us," came from hundreds of grateful and expectant voices.

THE most impressive part of the service was at the end. The doctor spoke of the joyous experiences of the Lord Jesus as he went about doing good and healing all manner of sicknesses and all manner of diseases among the people, and especially as he touched—yes, actually touched—the lepers to heal them. He referred to the occasion when, of ten who were healed, only one returned to give thanks. Here were twenty-four who wanted to give thanks—for cure, for the chance of returning to their own villages and resuming their ordinary life, for their reinstatement in the community as "clean" and whole citizens. Their presence was an encouragement to close on five hundred others to persevere with treatment, despite severe nerve pain, despite leprosy fever, despite disappointingly slow progress. Their release on parole was an encouragement, too, to twenty-seven not-so-fortunate patients who, but for a single positive microscopical examination, would have to-day joined the happy twenty-four. Here were church members and inquirers—a Mohammedan and some Roman Catholics, and some, to our deep regret, who, although grateful for their cure, had turned a deaf ear to the message of the Saviour's love. But some were grateful, profoundly grateful, because they had found Christ at Yalisombo and were trusting Him.

The doctor stepped down from the rostrum and shook each cured leper by the hand as he gave a medical certificate of freedom from infectivity. Time alone will show if "apparent cure" is really "permanent cure"; we do not yet know enough about the working of the new drugs to make a definite pronouncement. The first to come forward was a boy of eight, cured and able to run and play like normal children of his age. Then came some older people of both sexes, happy and grateful. Some of the ex-patients wrung the doctor's hand so warmly and for so long that it was only the mounting murmur of a hundred voices that made them desist. There were tears of gratitude and tears of joy on more than one

cheek as the culmination of years of persistence and patience and prayer was reached in the handshake that said, "Thank God, and God bless you!"

The senior deacon led in prayer in Congo Swahili. He is a medical assistant, who was himself suffering from rapidly advancing leprosy when the new drugs first arrived in Congo. He is cured, and spends himself in caring for the unfortunate sufferers of to-day, treating them and bringing to them the comforts of the gospel. In the interests of science he offered his body for experimental purposes, a sort of human guinea-pig, and now has the joy of returned health, freedom from infection, and a delightful Christian home which is in itself a commendation of the faith he professes.

AND so to the benediction. But the service was not over, for we left the church, in as orderly a procession as the Congolese are aware of, and walked towards the bank of the Congo, singing the songs of Zion, the candidates for baptism leading the way. For them, too, it was a day of days. They had declared their faith in Christ, had been instructed in the things of God, had been interviewed and tested, and now were about to follow their Master in the waters of baptism.

It was a memorable sight, a thrilling sight, to watch the candidates go down into the water, just as in apostolic times, and be baptized one by one into the name of the Triune God. Two were lepers suffering from an advanced disease, mutilated and crippled, "burnt-out" cases that cannot, unfortunately, be cured even by modern drugs; another was a young man who came some months ago in a dangerously infective state: he is now responding dramatically to the new treatment. Our prayer is that he may become an ardent evangelist in the Leper Camp. As each baptized candidate came from the water we sang together in Lokele, "What great joy to-day, thus to follow the Saviour!"

As we walked slowly up the steep stony path from the river towards the church our hearts were gladdened as we learned of one and another who had said spontaneously after witnessing the ceremony that they, too, wanted to learn more about this Saviour and follow Him.

"*Can leprosy be cured? Are lepers being brought to the Saviour?*"—"Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that . . . the lepers are cleansed . . . to the poor the gospel is preached."

The Annual New Year Prayer Meeting will be held in Bloomsbury Central Church on Thursday, 1st January, at 11 a.m., and will be conducted by the Rev. W. T. Lloyd Williams, B.A.



# MISSIONARY RECORD

## Arrivals

- 13th September, Rev. W. C. Eadie, from Calcutta.  
 22nd September, Dr. and Mrs. S. F. Thomas and two children, from Udayagiri; and Dr. Gwenda M. Lewis, from Vellore.  
 23rd September, Mr. and Mrs. E. W. Mitchell and three children from Lower Congo.  
 28th September, Rev. H. W. Spillett, from Shanghai.  
 29th September, Mrs. J. Cross, from Bombay.

## Departures

- 16th September, Dr. Barbara M. Gray, for Bhiwani; Rev. E. G. and Mrs. Collins and three children, and Miss G. M. Seymour, for Cuttack; Miss M. W. Shearer, for Udayagiri; Dr. Joan Pears, for Berhampur; Rev. J. O. and Mrs. Wilde, for Dacca; and Rev. N. A. and Mrs. Outlaw, for Sambalpur.  
 18th September, Dr. and Mrs. J. Burton and two children, for Ntondo.  
 19th September, Miss W. J. Beale, for Dinajpur; Miss O. K. E. Humphries, for Barisal; Miss E. M. Maltby, for Lushai; Miss A. E. Sorrell, for Berhampur; Miss I. Thomson, for Cuttack; Mr.

and Mrs. E. H. McDade and child, for Delhi; Rev. H. Griffiths, for Calcutta; and Rev. G. P. R. Prosser, for Baraut.

- 20th September, Senhor and Senhora A. R. da S. Machado, for Lisbon, after a visit.  
 23rd September, Miss V. A. Mason, for study in Belgium.  
 25th September, Mr. and Mrs. E. D. Howells, for Ambrizete, Angola; Rev. G. B. Merricks, for San Salvador; and Rev. J. C. and Dr. Pamela Garside, for South Africa en route for Congo Belge.  
 28th September, Dr. M. C. Spencer, for Yakusu.

## Birth

- 11th September, at Quibocolo, to Senhor and Senhora A. Ferreira, of Bembe, a son—Samuel Theodore.

## Deaths

- 24th September, at Central Middlesex Hospital, Mr. H. L. Hemmens, B.M.S. Headquarters Staff, 1907-1952; Honorary Member of General Committee, 1952.  
 26th September, at Caversham, Reading, Mrs. J. A. Clark, Bolobo, 1896-1931.

# ACKNOWLEDGMENTS

(To 8th October, 1952)

## Donations

THE Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

*General Fund:* "B.B.," £2; Anonymous, £20; Anonymous, £50; Anonymous, £4; Anonymous, £5; Anonymous £1 1s.; Anonymous, £3; "October 2nd, 1952," £10; Anonymous, 9s.; "God's Steward," 15s.; Anonymous—Edgware, 15s.; Anonymous, £3; "An Interested Friend," £4; Anonymous, per Rugby Baptist Church—Two Gold Sovereigns.

*Medical Fund:* Regular Reader of MISSIONARY HERALD, 10s.; O.A.P.—For Work among Lepers, 5s.; "A Little More," £3.

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## Legacies

THE following Legacies have been gratefully received in recent months:—

		£	s.	d.
Aug.	11th.	Miss J. L. Colman ..	20	0 0
	13th.	Mrs. Sarah Jane Boots ..	20	0 0
	20th.	Miss R. A. Dowell ..	50	0 0
	23rd.	Miss Hannah Colledge ..	500	0 0
	26th.	John Cairns ..	100	0 0
		J. Bartlam ..	200	0 0
Sept.	1st.	Mrs. E. Newton Denyer (Medical, £666 13s. 4d.)	1,000	0 0
	3rd.	Miss G. Smith ..	20	0 0
		W. Payne (Medical) ..	1,863	6 1
	5th.	D. E. Fergusson's Trust ..	500	0 0
		Miss J. A. Anderson ..	850	0 0
	6th.	Mrs. Ada Robin ..	50	0 0
	13th.	Miss D. Bonell ..	1,000	0 0
		Miss Lilian Mary Ellis (Medical) ..	292	1 2
	17th.	Miss A. R. Bolt ..	181	1 3
	20th.	M. Williams ..	100	0 0
		Miss E. Richens ..	20	0 0
	29th.	Mrs. A. E. Carter ..	10	0 0
	30th.	J. G. Collier ..	216	14 0
Oct.	2nd.	J. I. Ross ..	250	0 0
	3rd.	Miss L. E. McKay ..	25	0 0

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